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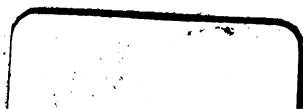
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5. 3

THE
CONSTITUTION
OF
FREEMASONRY,
OR

Ahiman Bezor,

CONTAINING;

AMONG OTHER USEFUL INFORMATION,

THE LAWS, CHARGES, & REGULATIONS,

OF THE

FREE AND ACCEPTED MASONS.

ACCORDING TO THE OLD INSTITUTIONS;

To which is added,

A SELECTION OF MASONIC SONGS,

&c. &c. &c.

REVISED AND CORRECTED WITH CONSIDERABLE ADDITIONS, BROUGHT
DOWN TO THE PRESENT TIME, FROM THE ORIGINAL OF THE LATE

LAURENCE DERMOTT, ESQ.

BY

THOMAS HARPER, F. G. M.

EIGHTH EDITION.

London:

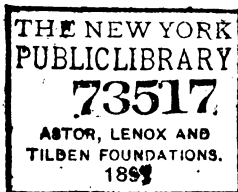
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1813.

S.S.O.



1897.

EXPLANATION OF THE FRONTISPIECE.

The design is a prostyle Temple of the Doric Order, and alludes to an historical view of Ancient Masonry; by this is to be understood, that which is universally received and acknowledged in all Lodges of the old constitution.

Upon the dome are exhibited, whole length figures of the three Grand Masters of the Tabernacle of the Wilderness. The two crowned figures, with that on their right, represent the three Grand Masters of the Holy Lodge; And the figures on their left, the three Grand Masters of the second Temple, or Grand and Royal Lodge, at Jerusalem.

This fabric is supported by three Noble Columns, bearing the badges, with the Arms of England, Ireland and Scotland, erected thereon; denoting the triple union, which in 1772 was formed by those three Grand Lodges, to denote the honour and dignity of the whole community of Masonry.

The ascent to the building is by the five Orders in Architecture, and also to the perfection of Ancient Masonry.

Upon the pediment above, are the Arms of the Fraternity, taken from Holy Writ: *viz.*

ARMS. Quarterly per squares, counterchanged *vert*. First quarter, *azure*, a Lion rampant, *or*: second, *or*, an Ox passant *sable*: third, *or*, a Man with hands uplifted *proper*, robed in crimson and ermine: fourth, *azure*, an Eagle displayed *or*. **CREST.** The Holy Ark of the Covenant *proper*. **SUPPORTERS.** Two Cherubims with wings extended. **MOTTO.** קדש ליהוה signifying *Holiness to the Lord*.

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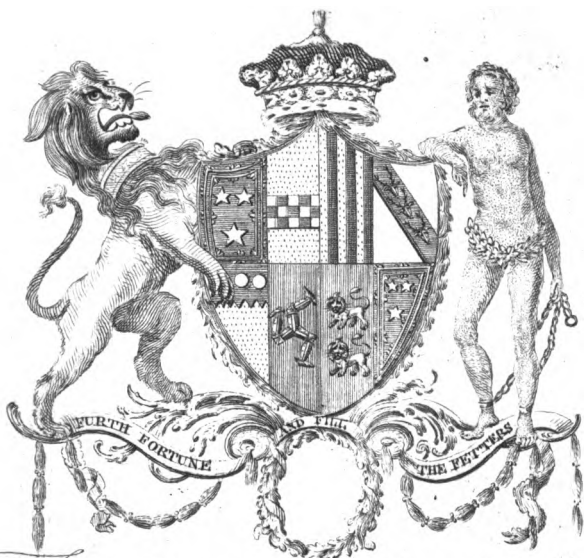
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*To the Most Noble Prince JOHN, (the 4th) Duke,
 Marquis, & Earl of Atholl; Marquis & Earl of Tullibardine;
 Earl of Strathray and Strathardle, Viscount of Ballquider, Glen-
 almond, and Glenlyon; Lord Murray, Belveny, and Gask;
 Heritable Captain & Constable of the Castle and Constabulary of
 Kinclaven, Lord of Man and the Isles, & Earl Strange,
 and Baron Murray of Stanley, in the County of Glou-
 -cester &c. GRAND MASTER of ANCIENT MASONS of ENGLAND,
 and masonic Jurisdiction thereunto belonging.*

*This Edition of the book of the Constitution of the
 most Ancient & Honourable Fraternity of Free & Accepted Masons*
Is Most Humbly dedicated

*By His Grace's
 Most Obliging
 Most Obedient
 And Faithful
 Tho^s Harper.
 Deputy Grand Master.*

INTRODUCTION.

THE antiquity and utility of Freemasonry being universally acknowledged in most parts of the habitable globe, it will be as absurd to conceive it required new aids for its support, as for the man who has the use of sight, to demand a proof of the rising and setting of the sun.

If our first parents and their offspring had continued in Paradise, they would have had no occasion for mechanic arts, or any of the sciences now in use; Adam being created with all those perfections and blessings, which could either add to his dignity, or be conducive to his real welfare. In that happy period he had no propensity to evil, no perverseness in his heart, no darkness or obscurity in his understanding; for had he laboured under these defects he would not have been a *perfect man*, nor would there be any difference between man in a state of innocence, and in a state of degeneracy and corrup-

tion. It was therefore in consequence of his wilful transgression that any evils came upon him; and having lost his innocence, he in that dreadful moment forfeited likewise his supernatural lights and infused knowledge, whereby every science (as far as human nature is capable of) was rendered familiar without going through the regular gradation of obtaining such knowledge, requisite to men even of the greatest abilities, whose ideas, after all, remain weak and imperfect.

From this remarkable and fatal æra, we date the reign of the sciences. First arose Divinity, whereby was pointed out to fallen man, the ways and will of God, the omnipotence and mercy of an offended Creator: then Law, as directing us to distribute justice to our neighbour, and relieve those who are oppressed or suffer wrong. The Royal Art was beyond all doubt coeval with the above sciences, and was carefully handed down by Methuselah, who died but a few days before the general deluge, and who had lived two hundred and forty-five years with Adam, by whom he was instructed in all the mysteries of this sublime science, which he faithfully communicated to his grandson Noah, who transmitted it to posterity. And it has ever been preserved

with a veneration and prudence suitable to its great importance, being always confined to the knowledge of the worthy only. This is confirmed by many instances, which men of reading and speculation (especially such as are of this society), cannot suffer to escape them.

At first mankind adhered to the lessons of nature; she used necessity for the means, urged them to invention, and assisted them in the operation. Our primitive fathers seeing that the natural face of the earth was not sufficient for the sustenance of the animal creation, had recourse to their faithful tutoress, who taught them how to give it an artificial face, by creating habitations and cultivating the ground, and these operations, among other valuable effects, led them to search into and contemplate upon the nature and properties of lines, figures, superficieses and solids; and by degrees to form the sciences of Geometry and Architecture, which have been of the greatest utility to the human species. Hence we were first taught the means whereby we might attain practice, and by practice introduce speculation.

From the flood to the days of King Solomon, the liberal arts and sciences gradually spread them-

selves over different parts of the globe; every nation having had some share in their propagation; but according to the different manners, some have cultivated them with more accuracy, perseverance and success than others, and though the secrets of the Royal Art, have not been indiscriminately revealed, they have nevertheless, been communicated in every age, to such as were worthy to receive them.

It has been the custom of most writers on the subject to give us an elaborate history of Masonry from the creation to their own time, *viz.* from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator to Augustus Cæsar, from Augustus Cæsar to the havock of the Goths, and so on, until the revival of the Augustan style, &c. &c. Wherein they give us an account of the drawing, scheming, planning, designing, erecting and building of temples, towers, cities, castles, palaces, theatres, pyramids, monuments, bridges, walls, pillars, courts, halls, fortifications, and labyrinths, with the famous light-house of Pharos and the Colossus at Rhodes, and many other wonderful works performed by the *Architects*, to the great satisfaction of the readers, and edification of Free-

masons. However entertaining these details may be to the general reader, they do not contain any *necessary* information, and could only tend to swell the size of this work.

Nothing is hereby intended to impeach the veracity, or to offend writers of historical truths. Our intention being only to expose ridiculous innovations, and fabulous accounts of Grand Masters, whose masonical authorities never existed.

It is certain that Freemasonry has existed from the creation, though probably not under that name ; that it was a divine gift from God ; that Cain and the builders of the city were strangers to the secret mystery of Masonry : that there were but four Masons in the world when the deluge happened : that one of the four even the second son of Noah, was not master of the art ; that neither Nimrod nor his Craftsmen, knew any thing of the matter ; and that there were but very few masters of the art even at Solomon's temple ; whereby it plainly appears that the whole mystery was communicated to very few at that time : that at Solomon's temple, and not before, it received the name of Freemasonry, because the Masons at Jerusalem and Tyre were the

greatest cabalists then in the world ; that the mystery has been, for the most part, practised amongst builders since Solomon's time ; that there were some hundreds mentioned in histories of Masonry under the titles of Grand Masters, &c. for no other reason than that of their having given directions for the building of a house, tower, castle, or some other edifice, or perhaps for suffering the Masons to erect such in their territories ; while the memories of as many thousands of the faithful Craft are buried in oblivion : from whence we may understand, that such histories are of no use to the society at present : and that the manner of constituting lodges, the old and new regulations, &c. are the most useful and necessary things concerning Freemasonry that can be written.

What man, conversant with real Freemasonry and history, can give credit to the legendary stories of the Grand Masterships of the Monks St. Austin, St. Swithin, St. Dunstan, and other monkish Saints, Confessors, Cardinals, &c. &c. ? Is it not more probable, that those legendary Grand Masters, instead of patronizing and protecting a society that was then supposed to raise and converse with familiar spirits, would have renounced them.

But to come nearer to the present time : let us look into the origin of the present Society of Modern Masons, who, not satisfied with the old title of Right Worshipful Grand Lodge, did in their Calendar for 1777, assume the title of the Supreme Grand Lodge of the Most Ancient and Honourable, &c. &c. Upon enquiry it appears that all their boasted supremacy is derived from an obscure person, who lived about ninety years ago, as will be seen by the following Extract from their own Book of Constitutions, published anno 1784.

“ King George I arrived at London on Sept.
“ 20, 1714, and the few Lodges at London wanting
“ an active patron, by reason of Sir Christopher
“ Wren’s disability (for the new King was not a
“ Freemason, and was moreover unacquainted with
“ the language of the Country), thought fit to cement
“ under a new Grand Master, the centre of union
“ and harmony. For this purpose the Lodges:

No. 1. At the Goose and Gridiron, St. Paul’s Church Yard ;

No. 2. At the Crown, in Parker’s Lane, Drury Lane ;

No. 3. At the Apple Tree Tavern, Charles Street, Covent
Garden ;

No. 4. At the Rummer and Grapes Tavern, Channel Row,
Westminster ;

“ with some other old Brothers, met at the said
“ Apple Tree, and having put into the chair the
“ oldest Master Mason, being the Master of a
“ Lodge, they constituted themselves a Grand
“ Lodge, *pro tempore*, in due form. They re-
“ solved to revive the quarterly communication of
“ the Officers of Lodges, to hold the annual Assem-
“ bly and Feast, and then to choose a Grand Mas-
“ ter from among themselves, until they should
“ have the honour of a Noble Brother at their
“ head.”

Such are the words of the most authentic history amongst modern Masons, which beyond contradiction prove the origin of their supremacy to be a self-created assembly.

Nor was a self-creation the only defect ; they were defective in numbers. To form what Masons mean by a Grand Lodge, there should have been the Masters and Wardens of five regular Lodges ; that is to say, five Masters and ten Wardens, making the number of installed Officers fifteen. This is so well known to every man conversant with the ancient laws, usages, customs, and ceremonies of Master-Masons, that it is needless to say more, than

that the foundation was defective in number, consequently defective in form and capacity.

It cannot be urged, that such defection, or irregular formation, was owing to necessity, as there were at that time numbers of old Masons in, and adjacent to London, from whom the present Grand Lodge of Ancient Masons received the old system, free from innovation.

Under such defections as above mentioned, Mr. Anthony Sayer, the first Grand Master of Modern Masons found on record, assumed the chair upon the 24th day of June 1717.

The moderns (I mean their writers) plausibly call those transactions a revival of the Grand Lodge. Feasible as this story of a supposed revival may appear, one minute's reflection will show an Ancient Mason the fallacy of this part of their history.

This will be done by considering, that had it been a revival of the Ancient Craft only, without innovations or alterations of any kind, the Free and Accepted Masons in Ireland, Scotland, the East and

C

West Indies, and America, where no change has yet happened, nay, Freemasons in general, would agree in secret language and ceremonies with the members of the Modern Lodges. But daily experience points out the contrary; and this is an incontrovertible proof of the falsehood of the supposed revival.

Indeed this is acknowledged by the Moderns themselves, in their Calendar for 1777, page 31, where, speaking of the Old Masons, we find these words:—"The Ancient York Constitution, " which was entirely dropped at the revival of the " Grand Lodge in 1717." It is plain, therefore that instead of a *revival*, a *discontinuance* of Ancient Masonry then took place.

To put this matter out of the reach of contradiction, take the testimony of Mr. Spencer, one of their Grand Secretaries.

*Copy of an Answer, in Writing, given to Brother
W——C——ll, a certified Petitioner from
Ireland.**

“Your being an Ancient Mason, you are not
“entitled to any of our charity. The Ancient
“Masons have a Lodge at the Five Bells, in the
“Strand, and their Secretary’s name is Dermott.
“Our Society is neither Arch, Royal Arch, or
“Ancient; so that you have no right to partake of
“our charity.”

Such was the character given of themselves by
their own Grand Secretary about thirty years ago.
In the above-mentioned Book of Constitutions,
amongst other things which we are to suppose were
extracted from the records of Modern Masons, we
observe a censure passed, in the year 1755, on per-
sons for calling themselves Ancient Masons.

The compiler of that Book appears to have
been unacquainted with the masonical proceedings

* The original is in the Author’s possession.

of that time, otherwise he would have known that the persons were censured, not for assembling under the dénomination of Ancient Masons, but for practising Ancient Masonry, having their Constitution from the Modern Grand Lodge. The case was briefly thus: — A Lodge at the Ben Johnson's Head in Pelham Street, Spitalfields, was composed mostly of Ancient Masons, though under the Modern Constitution. Some of them had been abroad. and received extraordinary benefits on account of Ancient Masonry: therefore they agreed to practise Ancient Masonry on every third Lodge-night. Upon one of these nights, some Modern Masons attempted to visit them, but were refused admittance: the persons so refused laid a formal complaint before the Modern Grand Lodge, then held at the Devil Tavern, near Temple Bar. The said Grand Lodge, though incapable of judging the propriety or impropriety of such refusal, not being Ancient Masons, ordered that the Ben Johnson's Lodge should admit all sorts of Masons, without distinction, and upon non-compliance to that order, they were censured.

The persons thus censured, drew up, printed, and published, a Manifesto, and Mason's Creed,

sold by Owen, in Fleet Street, which did honour to their heads and hearts. The following lines were copied from the Preface to their pamphlet :

“ Whereas the genuine spirit of Masonry
“ seems to be so greatly on the decline, that the
“ Craft is in imminent danger from false brethren ;
“ and whereas, its very fundamentals have of late
“ been attacked, and a revolution from its ancient
“ principles, &c. ; it has been thought necessary by
“ certain persons who have the welfare of the Craft
“ at heart, to publish the following little pamphlet,
“ by means of which it is hoped the ignorant may
“ be instructed, the luke-warm inspired, and the
“ irregular reformed.”

Every real, that is, every Ancient Mason, who had read those publications, was convinced of the injustice done to the Ben Johnson's Lodge, in censuring them for having done their duty ; a duty which they owed to God and to themselves, and a business with which their Judges, the then Modern Grand Lodge, were totally unacquainted.

Nevertheless censure was passed, and a minute thereof preserved in the archives, from whence it

is now published as one of the legislative orders on their records.

The brethren censured had their constitution from the Modern Grand Lodge, they had not any connexion with the Ancient Grand Lodge at the time ; nevertheless, I do affirm, not only from public report, but from personal knowledge, that they were persons of most amiable characters as men and Masons ; and the names of the ingenious Mariegot, Cheetham, Cornish, &c. &c. will long be remembered with esteem and veneration amongst the faithful and legitimate heirs of old Hiram.

In justice to another person, I am under the necessity of taking notice of a plagiarism in the records before alluded to. The compiler, or author, in describing the ceremonies at laying the foundation and dedication of the Modern Masons' Hall, says, " A Grand Anthem, written by H. D. Esq. " was sung," &c.—In the same page is written the words of the anthem, beginning,

" To heaven's high Architect all praise,

" All praise, all gratitude, be given."

This anthem was not written by H. D. Esq. nor by any member of the Modern Society: It was taken from the oratorio of Solomon's Temple, annexed to the prologues in this book, and was written by Mr. James Eyre Weeks, an Ancient Mason of the city of Dublin.

I should not have taken so much notice of this publication, were it not that the title-page says, that it is "published under the sanction of the Grand Lodge of England."

As there are some of the most respectable gentlemen (and I am willing to believe their present Grand Officers such) belonging to the Modern Grand Lodge, I am sorry to find they have acted so incautiously as to give sanction to falsehoods.

Although falsehood found admittance into that book, yet a true and memorable transaction is omitted, *viz.* That the Modern Masons petitioned Parliament to grant them a charter of incorporation, in order to give them the power and pleasure of punishing every Freemason in England that did not pay quarterage to them. Had they obtained the char-

ter, it would have shut out all Masons of the neighbouring kingdoms, as they could receive no manner of benefit therefrom. The Petition was presented on the first of April, 1770, and the wisdom of Parliament treated it with that contempt which it justly merited.

Having given an idea of the origin of Modern Masonry, by extracts from their own records, we next present to our readers the Address of our late worthy and respected Brother Laurence Dermott, Esq. Deputy Grand Master, as tending to show the opinions and proceedings of his time.

ADDRESS
TO THE
GENTLEMEN OF THE FRATERNITY.

Originally prefixed to the Third Edition.

BY LAURENCE DERMOTT, ESQ. D. G. M.

SEVERAL eminent Craftsmen residing in Scotland, Ireland America, and other parts, as well abroad as at home, have greatly importuned me, to give them some account of what is called Modern Masonry, in London. I cannot be displeased with such importunities, because I had the like curiosity myself in 1748, when I was first introduced into the Society. However, before I proceed any farther concerning the difference between Ancient and Modern, I think it my duty to declare solemnly that I have not the least antipathy to the gentlemen, members of the Modern Society*;

* Such was my declaration in the second edition of this book; nevertheless, some of the Modern Society have been extremely warm of late. Not satisfied with saying that the Ancient Masons in England had no Grand Master, some of them descended

but, on the contrary, love and respect many of them, because I have found them generally to be worthy of receiving every blessing that good men can ask, or Heaven bestow. I hope that this declaration will acquit me of any design to give offence, especially if the following queries and answers be rightly considered :

Quere 1st. Whether Freemasonry, as practised in ancient Lodges, is universal?

Answer. Yes.

2d. Whether what is called Modern Masonry is universal?

Ans. No.

3d. Whether there is any material difference between the Ancient and Modern?

Ans. A great deal; because an Ancient Mason can not only make himself known to his brother, but in case of necessity can discover his very thoughts.

so far as to assert that the author had forged the Grand Master's hand writing to the Masonic Warrants, &c. Upon application to the late Duke of Atholl, our then Grand Master, His Grace boldly stood forward, avowed himself the Patron and supporter of the Ancient Craft, and vindicated the Author in the public newspapers.

to him in the presence of a Modern, without being able to distinguish that either of them are Freemasons*.

4th. Whether a Modern Mason may, with safety, communicate all his secrets to an Ancient Mason?

Ans. Yes.

5th. Whether an Ancient Mason may, with the like safety, communicate all his secrets to a Modern Mason, without farther ceremony?

Ans. No: for, as a science comprehends an art, though an art cannot comprehend a science, even so Ancient Masonry contains every thing valuable amongst the Moderns, as well as many other things, that cannot be revealed without additional ceremonies.

6th. Whether a person made in a Modern manner, and not after the ancient custom of the Craft, has a right to be called free and accepted, according to the intent and meaning of the words?

Ans. His being unqualified to appear in a

* See Locke's letter, with notes, annexed to this book.

master's Lodge, according to the universal system of Masonry, renders the appellation improper.

7th. Whether it is possible to initiate or introduce a Modern Mason into the Royal Arch Lodge (the very essence of Masonry) without making him go through the Ancient ceremonies.

Ans. No.

8th. Whether the present members of Modern Lodges are blameable for deviating so much from the old land-marks ?

Ans. No: because the innovation was made in the reign of King George the First*, and the new form was delivered as orthodox, to the present members.

9th. Therefore, as it is natural for each party to maintain the orthodoxy of their masonic preceptors, how shall we distinguish the original and most useful system ?

Ans. The number of Ancient Masons abroad, compared with the Moderns, prove the universality

* Anthony Sayer, the first Grand Master of Modern Masons, assumed the Grand Mastership on the 24th of June, 1717.

of the Old Order, and the utility thereof appears, by the love and respect shown to the Brethren, in consequence of their superior abilities in conversing with, and distinguishing the Masons of all countries and denominations ; a circumstance peculiar to Ancient Masons.

I am so well acquainted with the truth of what I have just now asserted, that I am not in the least apprehensive of being contradicted. But if any person should hereafter labour under the spirit of opposition, I shall even then be contented, as I am sure of having the majority on my side.

Therefore, in order to satisfy the importunity of my good Brethren, particularly the Right Worshipful and very worthy Freemasons of America, who, for their charitable disposition, prudent choice of members, and good conduct in general, deserve the unanimous thanks and applause of the Masonic world ;—be it known that the innovation already mentioned, originated on the defection of the GRAND MASTER, Sir Christopher Wren, who, as Dr. Anderson says, neglected the Lodges. The Doctor's assertion is certainly true, and I will endeavour to do justice to the memory of Sir Christopher, by relating

the real cause of such neglect. The famous Sir Christopher Wren, Knight, Master of Arts formerly of Wadham College, Professor of Astronomy at Gresham and Oxford, Doctor of the Civil Law, President of the Royal Society, Grand Master of the most Ancient and Honourable Fraternity of Free and Accepted Masons, Architect to the Crown, who built most of the churches in London, laid the first stone of the glorious cathedral of St. Paul, and lived to finish it, having served the Crown upwards of fifty years, was, at the age of ninety, displaced from employment, in favour of Mr. William Benson, who was made Surveyor of the buildings, &c. to his Majesty King George the First. The first specimen of Mr. Benson's skill in architecture, was a report made to the House of Lords, that their House and the Painted Chamber adjoining were in immediate danger of falling; whereupon the Lords met in a Committee, to appoint some other place to sit in, while the House should be taken down; but it being proposed to cause some other builders first to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the King, against the modern architect, for such a misrepresentation; but the Earl of Sunderland, then Secre-

tary of State, gave them an assurance that His Majesty would remove him.

Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies; and the Master Masons then in London were so disgusted at the treatment of their old and excellent Grand Master, that they would not meet, nor hold any communication under the sanction of his successor, Mr. Benson; in short, the Brethren were struck with a lethargy which seemed to threaten the London Lodges with a final dissolution.

Notwithstanding this state of inactivity in London, the Lodges in the country, particularly in Scotland, and at York, as well as those in Ireland, kept up their ancient formalities, customs, and usages, without altering, adding or diminishing, to this hour, from whence they may justly be called the Most Ancient, &c.

About the year 1717, some joyous companions*, who had passed the degree of a Craft,

* Brother Thomas Grinsell, a man of great veracity (elder Brother of the celebrated James Quin, Esq.), informed his Lodge

though very rusty, resolved to form a Lodge for themselves, in order, by conversation, to recollect what had been formerly dictated to them; or if that should be found impracticable, to substitute something new, which might for the future pass for Masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part; and being answered in the negative, it was resolved, that the deficiency should be made up with a new composition, and what fragments of the old order could be found amongst them, should be immediately reformed, and made more pliable to the humours of the people. It was thought expedient to abolish the old custom of studying geometry in the Lodge, and some of the young brethren made it appear, that a good knife and fork in the hands of a dextrous bro-

No. 3, in London, in 1753, that eight persons, whose names were Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer, and Vraden, were the geniuses to whom the world is indebted for the memorable invention of Modern Masonry.

Mr. Grinsell often told the author, that he (Grinsell) was a Freemason before Modern Masonry was known. Nor is this to be doubted, when we consider that Mr. Grinsell was an apprentice to a weaver in Dublin, that his mother was married to Mr. Quin's father, and that Mr. Quin himself was seventy-three years old when he died in 1766.

ther, over proper materials, would give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe. There was another old custom that gave umbrage to the young architects ; which was, the wearing of aprons, which made the gentlemen look like so many mechanics ; therefore it was proposed that no brother, for the future, should wear an apron. This proposal was rejected by the oldest members, who declared, that the aprons were the only signs of Masonry then remaining amongst them, and for that reason they would keep and wear them.

Several whimsical modes were proposed, some of which were adopted : the absurdity of them being such, I shall decline inserting them here. After many years observation, a form of walking was adopted, actually ridiculous. I conceive, that the first was invented by a man grievously afflicted with the sciatica. The second by a sailor, much accustomed to the rolling of a ship. And the third by a man, who, for recreation, or through excess of strong liquors, was wont to dance the drunken peasant. Amongst other things they seized on the Stone-masons' Arms, which that good-

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natured company has permitted them to use to this day. *

I have the greatest veneration for implements truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in Lodges are both ancient and instructive, but at the same time, I abhor and detest the unconstitutional fopperies of cunning, avaricious tradesmen, invented and introduced amongst the Moderns with no other design, than to extract large sums of money, which ought to be applied to more noble and charitable uses. There is now in Wapping a large piece of iron scrole-work, ornamented with foilage, painted and gilt, the whole at an incredible expense, and placed before the Master's chair, with a gigantic sword fixed therein during

* The operative M^asons are the 30th company in London; they have a hall in Basinghall Street; their number of liverymen about 70; admission fine £1 16s. and livery fine £5. They were originally incorporated in the year 1410, by the name and style of the Society of Freemasons; and William Hankstow, or Hanktow, Clarenceux King at Arms, in the year 1477, granted them their Arms. Modern Masons have assumed their title. The said company is the only society in the kingdom who have a right to the name of Freemasons of England. Nor did the Accepted Masons of old ever claim such a title; all they assumed was, that of Free and Accepted Masons.

the communication of the members; a thing contrary to all the private and public rules of Masonry, all implements of war and bloodshed being confined to the Lodge-door, from the day that the flaming sword was placed in the East end of the garden of Eden, to the day that the sagacious modern placed his grand sword of state in the midst of his Lodge. Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign-posts with chalk, charcoal, &c. and writing Jamaica (rum) upon one, and Barbadoes (rum) upon the other; and all this, I suppose, for no other use, than to distinguish where these liquors are to be placed in the Lodge.

There are many other unconstitutional, and perhaps unprecedented proceedings, which to avoid giving more offence, I pass over in silence, and shall content myself with showing the apparent state of Ancient and Modern Masonry in England at the time of this present writing, *i. e.* 1778,

But let us first consider, that although the laws do not expressly protect Free and Accepted Masonry, yet neither are Freemasons nor any other supposed innocent or cheerful society prohibited

thereby. This lenity has given birth to a great number of what may be called tippling clubs or societies in London, whose chief practice consists in eating, drinking, singing, smoaking, &c.

Several of those clubs or societies have, in imitation of the Freemasons, called their club by the name of Lodge, and their presidents by the title of Grand Master, or Noble Grand.

Hence the meanest club think they have a right to the freedom of communication among themselves equal to any unchartered society, though composed of the most respectable persons. Nor is the custom or constitution of the country unfavourable to this opinion.

And whereas a great number of those clubs or societies, without Scripture or law to recommend them, have existed and multiplied for several years past, no wonder Freemasonry should meet with encouragement, as being the only society in the universe which unites men of all professions believing in the Almighty Creator of all things, in one sacred band. And at the same time carrying, in itself, evident marks of its being not only coeal

with the Scriptures, but in all probability prior thereto.

Yet after all this, strange as it may appear, we have no true history of the origin of Freemasonry in this or any other kingdom in Europe, whatever people may pretend to.

I conceive this defect is owing to the bigotry and superstition of former times, when Freemasons were supposed to have a power of raising the devil, and with him tempestuous storms, &c. and consequently were forbidden by the clergy to use the black art, as it was often called.

In such cases, it was natural, prudent, and necessary for the brethren to conceal their knowledge and meetings. And that this was the case about three hundred and fifty years ago, will clearly appear by reading the great philosopher Locke's letter and copy of an old manuscript in the Bodleian library, which letter and copy are annexed.

From what has been said, it is evident that all unchartered societies in England are upon equal footing in respect to the legality of association.

In this we are to view the Fraternities of Ancient and Modern Freemasons, who are now become the two greatest communities in the universe : The Ancients, under the name of Free and Accepted Masons, according to the old Institutions : the Moderns, under the name of Freemasons of England. And though under similar denominations, yet they differ exceedingly in makings, ceremonies, knowledge, masonic language, and installations ; so much that they always have been, and still continue to be, two distinct societies, totally independent of each other.

The Moderns have an undoubted right to choose a chief from amongst themselves : accordingly they have chosen His Grace the Most Noble Duke of Manchester to be their Grand Master, and have all the appearance of a Grand Lodge. With equal right the Ancients have unanimously chosen for their Grand Master His Grace the most Noble Duke of Atholl, an Ancient Mason, and Past Master of a regular Lodge, and then Grand Master elect for Scotland ; His Grace was personally installed in a general Grand Lodge, at the Half-Moon Tavern, Cheapside, London, in the presence, and with the concurrence and assistance of His Grace the Most

Noble Duke of Leinster, Grand Master of Ireland,
and the Honourable Sir James Adolphus Oughton,
Grand Master of Scotland; with several others of the
most eminent Brethren in the three Kingdoms,
with whom we are in the strictest bond of union,
and hold a regular correspondence.

These are sterling truths, from whence the im-
partial reader will draw the natural inference.

I shall conclude this, as I did in the former
editions, with saying, that I hope I shall live to see
a general conformity, and universal unity, between
the worthy Masons of all denominations.

These are the most earnest wishes, and ardent
prayers of, Gentlemen and Brethren,

Your sincere friend,

And most obedient servant,

And faithful brother,

LAURENCE DERMOTT.

1778.

THE
PRINCIPLES OF MASONRY
EXPLAINED,

*In a Letter from the learned Mr. JOHN LOCKE, to
the Right Hon. THOMAS, EARL of PEMBROKE,
with an old Manuscript, in which the Principles
of Masonry are explained.*

May 6, 1696.

MY LORD,

I HAVE at length, by the help of Mr. Collins, procured a copy of that manuscript in the Bodleian Library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady MASHAM*, who is become so fond of Masonry, as

* This letter seems to have been written at Oates, the country seat of Sir Francis Masham, in Essex, where Mr. Locke died Oct. 28, 1704, in the 73d year of his age.

to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The manuscript of which this is a copy, appears to be about a hundred and sixty years old; yet as your Lordship will observe by the title, it is itself a copy of one yet more ancient by about one hundred years; for the original is said to have been the hand-writing of King Henry VI: where that prince had it, is at present an uncertainty; but it seems to me to be an examination (taken, perhaps, before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to the persecution that had been raised against them: but I must not detain your Lordship longer by my prefaces from the thing itself.

I know not what effect the sight of this old paper may have upon your Lordship; but, for my own part, I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to (if I may

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be admitted) the next time I go to London, and that will be shortly.

I am, My Lord,

Your Lordship's most obedient,

and most humble Servant,

JOHN LOCKE.

Certaine Questyons, with Answeres to the same, concernynge the Mystery of Maçonrye. Wryttenne by the hande of Kyng Henrye the Sixthe of the name, and faythfullye copied by me (1) JOHAN LEYLANDE, Antiquarius, by the commande of his (2) Highnesse.

They be as followethe.

Quest. What mote ytt be? (3)

(1) *John Leylande* was appointed by King Henry the Eighth at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) *His Highnesse*, meaning the said King Henry the Eighth. Our Kings had not then the title of Majesty.

(3) *What mote ytt be?* that is, what may this mystery of Masonry be?—The answer imports, that it consists in natural, mathematical, and mechanical knowledge; some part of which, as appears by what follows, the Masons pretend to have taught the rest of mankind, and some part they still conceal.

Ans. It beeth the *skylle* of Nature the understandinge of the myghte that ys *hereynne*, and its sondrye *werckynges*; sonderlyche, the *skylle* of *rectenyngs*, of waighes, and *metynges*, and the treu manere of *façonnyng* al thynges for mannes use, *headlye*, *dwelllyngs*, and *buyldyngs* of alle kindes, and al other thynges that *make gude* to *manne*.

Quest. Where dyd ytt begyne?

Ans. Ytt dyd begynne with the (4) *fyrste* menne yn the *Este*, which were before the (5) *fyrste* menne of the *Weste*, and comynge westlye, ytt hathe broughte herwyth alle comfortes to the wykde and comfortlesse.

Quest. Who dyd brynge ytt westlye?

Ans. The (6) *Venetians*, whoo beyngre grate

(4, 5) *Fyrste menne yn the Este, &c.*—It should seem by this that Masous believe there were men in the East before Adam, who is called the *fyrste manne of the Weste*; and that arts and ciences began in the East. Some authors, of great note for learning, have been of the same opinion; and it is certain that Europe and Africa (which in respect to Asia may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) *The Venetians, &c.*—In the times of Monkish ignorance

merchaundes, comed ffyrste ffromme the Este ynn Venetia, ffor the commodytye of marchaundysynge beithe Este and Weste, bey the redde and *Myddle-londe* sees.

Quest. How comed ytt yn Engelande?

Ans. Peter Gower (7) a Grecian, journeyedde ffor *kunnyng* yn Egypt, and yn Syria, and

it is no wonder that the Phœnicians should be mistaken for the Venetians. Or perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnicians were the greatest voyagers among the Ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the East with other arts.

(7) *Peter Gower*.—This must be another mistake of the writer; I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name; but as soon as I thought of Pythagoras, I could scarce forbear smiling to find that Philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronounciation of his name *Pythagore* (that is, Petagore) to conceive how easy such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned, and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every *geometrical* theorem a secret; and admitted only such to the knowledge of them, as had first undergone a five years' silence. He is supposed to be the inventor of

yn everyche lond *whereas* the Vehtians hadde
 plauntedde Maçonrye *wynnyng* entrance yn al
 Lodges of Maçonnes; he lerned muche, and retour-
 nedde; and *woned* yn Grecia Magna (8) *wachsynge*;
 and becommynge a myghtye, (9) *Wyseacre*; and
 grateliche renowned; and her he framed a gräte
 Lodge at Groton (10) and maked many Maçonnes;
 some whereoffe dyd journeye yn Fraunce; and
 maked many Maçonnes, wherefromme, yn proceß
 of tyme, the arte, passed yn Englonde.

the XLVII Proposition of the first book of *Euclid*; for which
 in the joy of his heart, it is said he sacrificed a Hecatomb. He
 also knew the true system of the world, lately revived by *Coper-
 nicus*; and was certainly a most wonderful man. See his life by
Dion. Hal.

(8) *Grecia Magna*.—A part of *Italy* formerly so called, in
 which the *Greeks* had settled a large colony.

(9) *Wyseacre*.—This word, at present, signifies simpleton,
 but formerly had a quite contrary meaning. *Weisagor*, in the
 old *Saxon*, is *philosopher*, wise man, or wizard; and having been
 frequently used ironically, at length came to have a direct mean-
 ing in the ironical sense. Thus, *Duus Scotus*, a man famed for
 the subtilty and acuteness of his understanding, has, by the same
 method of irony, given a general name to modern *duces*.

(10) *Groton*.—*Groton* is the name of a place in *England*.
 The place here meant is *Crotona*, a city of *Grecia Magna*, which,
 in the time of *Pythagoras* was very populous.

Quest. Dothe Maçonnies descouer here Artes into odhers?

Ans. Peter Gower, whenne he journeyed to Ierome, was fyrste (11) made, and annone techedde; evenne soe shulde all odhers be yn recht. Nethelless (12) Maçonnies haue the *aloeys* yn everyche tyme from tyme to tyme communcatedde to Mannkynde soche of her secrettes as generallyche myghte be usefulle; they haue the kept backe soch *allein* as shulde be harmefulle yff they commed yn euylle haundes, oder soche as ne myghte be *holpyng* wythouten the techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the *Freres* more stronglyche togedert bey the proffytte, and commodytie comyng to the *Confrerie* herfromme.

Quest. Whattes Artes haueth the Maçonnies techedde mankynde?

(11) *Fyrste made.*—The word *made* I suppose has a particular meaning among the *Masons*, perhaps it signifies initiated.

(12) *Maçonnies haue the communcatedde, &c.*—This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by *Masons*, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

Ans. The arts, (13) AGRICULTURA, ARCHITECTURA, ASTRONOMIA, GEOMETRIA, NUMERES, MUSICA, POESIE, KYMISTRYE, GOVERNEMENTE, and RELIGYONE.

Quest. Howe commethe Maçonnes more teachers than odher menne.

Ans. They *hemselfe* haueth allein the (14) Arte of fyndyng eneuë artes, whyche arte the ffyrste Maçonnes receaued from Godde; by the whyche arte they fyndethe whatte artes *hem plesethe*, and the true way of teehyng the same. Whatt odher Menne doethe ffynde out, ys *onelyche* bey chance, and herfore but lytel I tro.

(13) *The Arts, Agriculture, &c.*—It seems a bold pretence this, of the *Masons*, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

(14) *Arte of ffynding new Artes.*—The art of inventing arts, must certainly be a most useful art. My Lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the *Masons* had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The *idea* I have of such an art is, that it must be something proper to be applied in all the sciences generally as *Algebra* is in numbers, by the help of which, new rules of arithmetic are and may be found.

Quest. Whatt dóthe the Maçonnes concele and hyde?

Ans. Thay concelethe the arte of ffyndyngne neue artes, and thatys for here owne proffytte, and (15) *preise*: they concelethe the arte of kepyngne (16) *secrettes*, that soe the worlde mayeth nothings concele from them. Thay concelethe the art of *Wunderwerckyngne*, and of *fore sayinge thynges to comme*, that soe thay same artes may not be usedde of the wyokedde to an euylle ende; thay also concelethe the (17) *ayte of chaunges*, the *wey* of wynnyngne the Facultye (18) of *Abrac*, the skylle of becom-

(15) *Preise*.—It seems the *Masons* have a great regard to the reputation as well as the profit of their Order; since they make it one reason for not divulging an art in common, that it do honour to the professors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of *Mankind*.

(16) *Arte of kepyngne secrettes*.—What kind of art this is, I can by no means imagine. But certainly such an art the *Masons* must have; for though, as some people suppose, they should have no secret at all; even that must be a secret which being discovered would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

(17) *Arte of chaunges*.—I know not what this means, unless it be the transmutation of metals.

(18) *Facultye of Abrac*.—Here I am utterly in the dark.

myнге gude and parfyghte wythouten the hol-pynges of fere and hope; and the universelle longage of Maçonnes. (19)

(19) *Universalle longage of Maçonnes.*—An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the *Masons* pretend to have such a thing among them. If it be true, I guess it must be something like the language of *Pantomimes* among the ancient *Romans*, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly to be envied: but we are told that this is not the case with all *Masons*; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them*. However, of all their arts and secrets, that which I most desire to know is, *The skylle of becommynge gude und parfyghte*; and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, that “the better men are, the more they love one another.” Virtue having in itself something so amiable as to charm the hearts of all that behold it.

* In the queries relative to Ancient and Modern Masonry (page xviii) the Author of *Ahiman Rezon* has stated, that he could convey his mind to an Ancient Mason in the presence of a Modern Mason, without the latter knowing whether either of them were *Masons*. He further asserted that he was able, with a few masonic implements (*i. e.*) two squares and a common gavel or hammer, to convey any word or sentence of his own, or the immediate dictations of a stranger, to a skilful or intelligent Freemason of the Ancient Order, without speaking, writing, or noise; and that to any distance where the parties can see each other, and at the same time be able to distinguish squares from circles. But, as Mr. Locke observed, this is not the case with all *Masons* (there were no Modern *Masons* in his time): few of them are acquainted with this secret. The writer of this note had known it upwards of forty years and never taught it to more than six persons, of which number our late very worthy Deputy Grand Master William Dickey Esq. was one.

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Quest. Wylle he teche me thay same artes?

Ans. Ye shalle be techede yff ye be werthy, and able to lerne.

Quest. Dothe alle Maçonnes kunne more then odher menne?

Ans. Not so. They onlyche haueth *recht*, and *occasyonne* more than odher menne to kunne, butt many doeth fale yn capacity, and many more doth want industrie, thatt ys *pernecessarye* for the ganyng all *kunninge*.

Quest. Are Maçonnes gudder menne then odhers?

Ans. Some Maçonnes are nott so vertuous as some odher menn; but yn the moste parte; they be more gude than thay woulde be yf thay war not Maçonnes.

Quest. Dothe Maçonnes love eidther odher myghtyly as beeth sayde?

Ans. Yea verylyche, and yt may not odherwyse be; for gude menne, and true, kunninge eidher odher to be soche, doeth always love the more as they be more gude.

[Here endethe the questyonnes and awnsweres.]

A GLOSSARY

To explain the Words printed in Italic Characters.

<i>Alien</i> , only	<i>Occasyonne</i> , opportunity
<i>Alweys</i> , always	<i>Odher</i> , or
<i>Beithe</i> , both	<i>Onelyche</i> , only
<i>Commoditye</i> , conveniency	<i>Pernecessarye</i> , absolutely necessary
<i>Confrerie</i> , Fraternity	<i>Preise</i> , honour
<i>Façonnyng</i> , forming	<i>Recht</i> , right
<i>Foresayinge</i> , prophesying	<i>Reckenynges</i> , numbers
<i>Freres</i> , Brethren	<i>Sonderlyche</i> , particularly
<i>Headlye</i> , chiefly	<i>Skylle</i> , knowledge
<i>Hem plesethe</i> , they please	<i>Wacksynge</i> , growing
<i>Hemselfe</i> , themselves	<i>Werck</i> , operation
<i>Her</i> , there, their	<i>Wey</i> , way
<i>Hereyune</i> , therein	<i>Whereas</i> , were
<i>Herwyth</i> , with it	<i>Woned</i> , dwelt
<i>Holpyng</i> , beneficial	<i>Wunderwerckynge</i> , working
<i>Kunne</i> , know	miracles
<i>Kunnyng</i> , knowledge	<i>Wylde</i> , savage
<i>Makc gudde</i> , are beneficial	<i>Wynnyng</i> , gaming
<i>Metynge</i> , measures	<i>Wyseacre</i> , learned
<i>Mete</i> , may	<i>Ynn</i> , into
<i>Myddlelonde</i> , Mediterranean	
<i>Myghte</i> , power	

The foregoing dialogue possesses a more than common interest, from the various claims it has to our especial regard : first for its antiquity ; secondly for the addition made to it in the notes by Mr. Locke ; and thirdly, by reason of the various enemies, by whom the Order has been reviled, having never thought proper to attack the principles therein laid down.

The conjecture of the learned annotator, concerning its being an examination of one of the Fraternity of Masons, taken before King Henry, is accurate. The severe edict passed at that time against the society, and the discouragement given to the Masons by the bishop of Winchester and his party, induced that Prince, in his riper years, to make a strict scrutiny into the nature of the masonic institution ; which was attended with the happy circumstance of gaining his favour, and patronage. Had not the civil commotions in the kingdom, during his reign, attracted the notice of government, this act would probably have been repealed, through the intercession of the Duke of Gloucester, whose attachment to the Fraternity was conspicuous.

Those who in different publications have endeavoured to raise objections against Masonry, are completely refuted by the answers to the three last questions in the foregoing manuscript. The excellency of the institution is clearly manifest, and every censure against it, on account of the irregularity of its members, is totally removed. Should any one whose character will not bear investigation, inadvertently be admitted, our endeavour is then to reform him; and by being introduced into our Fraternity, he is more likely to become a better subject, a more valuable man, and a more useful member to society at large, than if he had not been initiated. It has been justly remarked, that “Those of our Society who
“may be pointed out as exceptions, in comparison of the general mass, no more affect the
“high estimation or intrinsic worth of Masonry,
“than specks can tarnish the lustre of the sun,
“or hypocrites degrade the religion of a sincere
“professor.”

But it is scarcely necessary to call the Reader's particular attention to Mr. Locke's valuable remarks upon this curious piece of antiquity: the opinions of so great a Philosopher will at all

times secure to themselves that interest which they so justly merit. We find by his letter to the Earl of Pembroke, introducing the subject, that he was not at that time a Member of the Society; it cannot therefore be suspected that his sentiments were prejudiced or his motives interested; his comprehensive and enlightened mind could not fail to observe the value and importance of the system which he endeavoured to illustrate; and he immediately became desirous of entering himself into the Fraternity. This is no less a proof of his wonderful capacity and intuitive acuteness of intellect, than it is a compliment to the Order itself; and it must ever continue to be a convincing evidence of the truth of our doctrines—the most convincing that the uninitiated can possibly have. How gratifying must it be to the Brotherhood, to reflect that the high opinion Mr. Locke had formed of Masonry, was not disappointed after his admission amongst us!

EXTRACTS FROM THE RESOLUTIONS

OF THE

GRAND LODGES

OF

ENGLAND, IRELAND, AND SCOTLAND.

*At a GRAND LODGE of the Most Ancient and Honourable
Fraternity of Free and Accepted Masons; the Half-Moon
Tavern, Cheapside, LONDON, Sept. 2, 1772.*

THE MOST NOBLE JOHN DUKE OF ATHOLL, GRAND MASTER.

LAURENCE DERMOTT, Esq. DEPUTY GRAND MASTER, in the Chair.

Heard a letter from Brother Thomas Corker, Deputy Grand Secretary of Ireland, addressed to Laurence Dermott, Esq. as Deputy Grand Master of this Grand Lodge ; setting forth the state of the Craft in that kingdom, and other masonic information : having taken the same into consideration,

*Resolved, “ That it is the opinion of the Grand
“ Lodge, that a Brotherly connexion and corres-*

“ pondence with the Right Worshipful Grand
 “ Lodge of Ireland, have been, and will always be
 “ found, productive of honour and advantage to
 “ the Craft in both kingdoms.”

Ordered, “ That the Grand Secretary shall trans-
 “ mit the names of the Officers of this Grand
 “ Lodge to the Secretary of the Grand Lodge of
 “ Ireland yearly, or as often as any new choice
 “ is made, together with such informations as
 “ may tend to the honour and interest of the
 “ Ancient Craft: And that all such informations,
 “ or correspondence, shall be conveyed in the
 “ most respectful terms, such as may suit the
 “ honour and dignity of both Grand Lodges.”

“ That no Mason who has been made under the
 “ sanction of the Grand Lodge of Ireland shall
 “ be admitted a member, nor partake of the ge-
 “ neral fund of charity, without having first
 “ produced a certificate of his good behaviour
 “ from the Secretary of the Grand Lodge of
 “ Ireland; but, upon producing such certifi-
 “ cate, he shall receive all the honours due to
 “ a faithful Brother of the same household with
 “ ourselves.”

It was further Resolved and Ordered, " That a
" correspondence be opened by this Grand
" Lodge, with the Grand Lodge of Scotland;
" communicating similar Resolutions to those
" for the Grand Lodge of Ireland."

GRAND LODGE of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, DUBLIN, Nov. 5, 1772.

The Right Honourable WILLIAM LORD VISCOUNT DUNLUCE,
GRAND MASTER.

ARCHIBALD RICHARDSON, ESQ. DEPUTY GRAND MASTER,
in the Chair.

Received and read the Resolutions of the Grand Lodge of England, transmitted by their Grand Secretary, Brother William Dickey, and, having taken the same into consideration, came to the following Resolutions:

Resolved, " That this Grand Lodge do entirely
" agree with the Grand Lodge of England, that
" a Brotherly connexion and correspondence,
" between the Grand Lodge of England, and
" the Grand Lodge of Ireland, have been, and

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“will be, found productive of honour and advantage to the Craft in both kingdoms.”

Ordered, “That the Grand Secretary shall continue to transmit, from time to time, the particular occurrences of the Grand Lodge to the Grand Secretary of England; and that hereafter no English Mason shall be considered worthy of our charity, without producing a certificate from the Grand Lodge of England; and, that we shall always consider such Brethren as may be recommended to us from the Grand Lodge of England, equally objects of our attention with those of the Fraternity in Ireland: Nor can the Grand Lodge of Ireland omit this opportunity of testifying their high sense of the honour they have received in this invitation of a mutual and friendly intercourse, which they shall study to preserve and strengthen by every act of good offices and Brotherly Love.”

(By Order)

FIELDING OULD, Jun.

Grand Secretary.

To the Most Noble Prince John
Duke of Atholl, Grand Master
of England.

*GRAND LODGE of the Most Ancient and Honourable
Fraternity of Free and Accepted Masons in Scotland,
held in the City of EDINBURGH, Nov. 30, 1772.*

*The Rt Hon. and Most Worshipful PATRICK EARL OF DUMFRIES,
GRAND MASTER.*

*The Rt Hon. and Most Worshipful GEORGE EARL OF DALHOUSIE,
late GRAND MASTER, in the Chair.*

It was reported to the Brethren, that the Grand Lodge of England, according to the old Institutions, had, on the 2d of September last, passed a Resolution and Order, relative to a constant correspondence betwixt them and the Grand Lodge of Scotland, a copy of which had been lately transmitted by their Secretary, along with a letter containing the names of their officers, to the Secretary of this Grand Lodge.

The Resolution, and letter being read, the Grand Lodge were of opinion, that the brotherly intercourse and correspondence, which the Right Worshipful the Grand Lodge of England were desirous to establish, would be serviceable to both Grand Lodges, and productive of honour and ad-

vantage to the Fraternity in general, and in order to promote this beneficial purpose :

Ordered, " That the Grand Secretary do transmit
 " to the Secretary of the Grand Lodge of Eng-
 " land, the names of the Officers of the Grand
 " Lodge of Scotland, elected this day; and
 " shall henceforth transmit the names of the
 " Grand Officers yearly, or as often as any new
 " change is made; and shall lay such letters,
 " orders, or informations, as he may, from time
 " to time, receive from the Grand Lodge of
 " England, before the Grand Lodge, their
 " Quarterly Communications, or standing Com-
 " mittee: And also shall transmit such infor-
 " mations as may tend to the honour and ad-
 " vantage of the Craft, according as he shall be
 " by them directed; and that he assures the
 " Right Worshipful Grand Lodge of England,
 " in the most respectful Manner, the desire the
 " Grand Lodge of Scotland have to cultivate a
 " connexion with them, by a regular corres-
 " pondence for the interest of the Ancient Craft,
 " suitable to the honour and dignity of both
 " Grand Lodges."

Ordered, "That no Mason made under the sanction of the Grand Lodge of England, according to the old institutions, shall be admitted a member of the Grand Lodge of Scotland, nor partake of the general charity, without having first produced a certificate of his good character from the Secretary of the Grand Lodge of England; but upon producing such certificate, he shall receive all the honours and bounty due to a faithful brother of the same household with us."

By Order of the Grand Lodge of Scotland,

ALEX. M'DOUGAL,

Grand Secretary.

To the Right Worshipful the
Grand Lodge of England.

Upon this compact, and unalterable bond of union, the united Grand Lodges have continued to reciprocate the most friendly communications of masonic intercourse, true benevolence, and kind offices of philanthropy and brotherly affection. From that time to the present day, the Resolutions have been constantly acted upon. To these may be added, that we are joined by the same friendly

connexions with all the Grand Lodges of America, and the East and West Indies, which have ever subsisted amongst us. And it may be said, that the Order of Ancient Masonry is now established to an extent of communication far exceeding any thing it has ever before attained. May the eternal Architect of the Universe preserve the edifice entire to the latest posterity!

CONSTITUTION
OF
FREEMASONRY,
OR
AHIMAN REZON.

BEFORE we enter into the cause or motives of the first institution of Freemasonry, it is necessary, in some measure, to show the excellency of secrecy, and with what great care it is to be kept.

One of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own serious affairs. Whoever peruses history, both sacred and profane, will find a great number of virtuous attempts, in peace and war, that never reached their designed

ends, for want of union and secrecy ; and infinite evils have thereby ensued. But before all other examples, let us consider that which excels all the rest, derived even from God himself, who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow ; nor could the wise men in ages past divine what would befall us in this age ; whereby we may readily discern that God himself is well pleased with secrecy. And although, for man's good, the Almighty has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination ; in regard whereof, the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

We read that Cato, the Censor, often said to his friends, that of three things he had good reason to repent, if ever he neglected the true performance of them ; the first, if ever he divulged any secret ; the second, if he adventured on the water when he might stay on dry land ; and thirdly, if he should let any day negligently escape him without doing some good action. The two latter are well worthy of observation, but the first more immediately concerns our present undertaking.—Alexander having

received divers letters, of great importance from his mother, after he had read them, in the presence of none but his dear friend Hephestion and himself, drew forth his signet which sealed his most private letters, and without speaking set it upon Hephestion's lips, intimating thereby, that he, in whose bosom a man buries his secrets, should have his lips closed from revealing them.

Among the rest, it may not be disagreeable to the Reader to peruse the following story, as told by Aulus Gellius in his *Attic Nights*, and by Macrobius in his *Saturnals*.

The Senators of Rome had ordained that, during their consultations in the Senate House, each Senator who had a Son should be permitted to bring him with him, who was to depart if occasion required; but this favour was not general, being restricted only to Noblemen's Sons, who were tutored from their infancy in the virtue of secrecy, and thereby qualified in their riper years to discharge the most important offices of Government with fidelity and wisdom. About this time, it happened that the Senators met on a very important case, and the affair requiring very mature deliberation,

they were detained longer than usual in the Sénate House, and the conclusion of their determinations adjourned to the following day ; each member engaging, in the mean time, to keep secret the transactions of the Meeting. Among other Noblemen's sons who had attended on the occasion, was the son of the grave Papyrus ; a family of great renown and splendour. The young Papyrus was no less remarkable for his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the Senate on that day, which had detained the Senators so long beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest and her enquiries more minute. Intelligence she must have ; all evasions were vain. By fair speeches and entreaties, with liberal promises she endeavoured to break open the little casket of secrecy : but these means proving ineffectual, she adopted rigorous measures, and had recourse to violent threats ; firmly persuaded that force would extort what lenity could not effect.

The noble youth, finding his mother's threats to be very harsh, but her stripes more severe ; comparing his love to her as his mother, with the duty he owed to his father ; the one mighty, but the other impulsive ; lays her and her fond conceit in one scale ; his father, his own honour, and the solemn injunctions to secrecy, in the other ; and finding the latter greatly preponderate, whetting his tender wit upon the sandy stone of her edging importunity, to appease her and preserve his own honour by remaining faithful, he thus resolved her :

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“ Madam, and dear mother, you may well blame the Senate for their long sitting, at least for presuming to call in question a case so truly impertinent ; except the wives of the senators be admitted to consult on it, there can be no hope of a conclusion. I speak this only from my own opinion ; I know their gravity may easily confound my juvenile apprehensions ; yet, whether nature or duty instructs me to do so I cannot tell. It seems necessary to them, for the increase of people, and the public good, that every Senator should be allowed two wives ; or otherwise, their wives two husbands. I shall hardly incline, under one roof, to call two

men by the name of father : I had rather, with cheerfulness salute two women by the name of mother. This is the question, Madam, and to-morrow it is to be determined."

His mother hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without enquiring farther into the merits of the case, she quickly dispatched messengers to all the other ladies and matrons of Rome, to acquaint them of this weighty affair now under deliberation in the Senate, in which the peace and welfare of their whole lives were so nearly concerned. The melancholy news soon spread a general alarm, and a thousand conjectures were formed. The ladies being resolved to give their assistance in the decision of this weighty point, immediately assembled. Headed by young Papyrus's mother, on the next morning they proceeded to the Senate House. Though it is remarked, that a parliament of women are seldom governed by one speaker, yet the affair being urgent, the haste pertinent, and the case on their behalf of the utmost consequence, the revealing woman must speak for all the rest. It was agreed, that she should insist on the necessity of the concur-

rence of the Senators' wives to the determination of a law, in which they were so particularly interested. When they came to the door of the Senate House, such a noise was made for admission to sit with their husbands, in the grand consultation, that all Rome seemed to be in an uproar. Their business, however, must be known before they could gain an audience. This being complied with and their admission granted, such an elaborate oration was made by the female speaker on the occasion, in behalf of her sex, as astonished the whole assembly. She requested that the matter might be seriously canvassed, according to justice and equity ; and expressed the determined resolution of all her sisters, to oppose a measure so unconstitutional, as that of permitting a husband to have two wives, who could scarcely please one. She proposed, in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were made in the established custom of Rome, women might be permitted to have two husbands. The Senators were soon informed of Papyrus's scheme to preserve his reputation, and the riddle being solved, the ladies were greatly confounded, and departed with blushing cheeks. The noble youth who had thus proved himself worthy of his trust, was highly commended

for his fidelity; but in order to avoid a like tumult in future, it was resolved, that the custom of introducing the sons of the senators, should be abolished. Papyrus however, on account of his attachment to his word, and his discreet policy, was excepted from this prohibition, and ever afterwards freely admitted into the Senate, where numerous honours were bestowed upon him.

The faithful Anaxarchus (as related by Pliny, in his seventh book, and twenty-third chapter), who was imprisoned in order to force his secrets from him, bit his tongue in the middle, and threw it in the face of Nicocreon the tyrant. The Athenians had a statue of brass, which they bowed to; the figure was made without a tongue, thereby denoting secrecy. The Egyptians, in like manner worshipped Harpocrates, as the god of silence; for which he is always depicted holding his finger on his mouth. The Romans too, had a goddess of silence named Angerona, which was represented as Harpocrates, holding her finger on her mouth, in token of secrecy. Hence, *linguam digito compesce*.

The servants of Plancus are much commended, because no torment could make them confess the

secret with which their master had intrusted them ; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings. Likewise the servant of Cato, the orator, was cruelly tormented, but nothing could make him reveal the secrets of his master.

Quintus Curtius tells us, that the Persians held it as an inviolable law to punish most severely (and much more than any other trespass) him that discovered any secret ; in confirmation thereof, we read, that King Darius, being vanquished by Alexander, had made his escape so far as to hide himself where he thought he might rest secure ; no tortures whatsoever, or liberal promise of recompence, could prevail with the faithful brethren that knew it, or compel them to disclose it to any person ; and furthermore says, that no man ought to commit any matter of consequence to him that cannot truly keep a secret.

Lycurgus, the celebrated lawgiver, would have every man keep secret whatsoever was done or said. For this reason, the Athenians were accustomed, when they met at any feast, that the most ancient

among them should show every brother the door at which they entered, intimating thereby :

“ Take heed, that not so much as one word pass
“ from hence, of whatsoever shall here be acted or
“ spoken.”

The first thing that Pythagoras taught his scholars was, to be silent ; for a certain time, he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate, and never to speak but when time required, expressing thereby, that secrecy was the rarest virtue.

Aristotle was asked, what thing appeared to him most difficult ; he answered, to be secret and silent. To this purpose St. Ambrose, in his offices, placed among the principal foundations of virtue the patient gift of silence.

The wise King Solomon says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy ; and in his opinion, he is not worthy to reign that cannot keep his own secrets ; he also says, that he who discovers secrets is a traitor, and he that conceals them is a faithful

brother : furthermore, he that refraineth his tongue is wise ; and he that keeps his tongue, keeps his soul. To these may be added, the words of another wise man, Ecclesiasticus, chap. xxvii, 16th verse ;

“ Whoso discovereth secrets loses his credit, and
 “ shall never find a friend to his mind. Love thy
 “ friend, and be faithful unto him : but if thou be-
 “ wrayest his secrets, follow no more after him : for
 “ as a man hath destroyed his enemy, so hast thou
 “ lost the love of thy neighbour. As one that let-
 “ teth a bird go out of his hand, so hast thou let thy
 “ neighbour go, and shalt not get him again. Fol-
 “ low after him no more, for he is too far off : he is
 “ as a roe escaped out of a snare. As for a wound, it
 “ may be bound up ; and after reviling there may be
 “ reconciliation : but he that bewrayeth secrets is
 “ without hope.”

Many other circumstances might be mentioned of the excellence of secrecy ; and we venture to say, that the greatest honour, justice, truth, and fidelity, always have been found amongst those who could keep their own and others' secrets ; this is prettily described by Horace, who says :

The man resolv'd and steady to his trust,
 Inflexible to ill, and obstinately just,

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May the rude rabble's insolence despise,
 Their senseless clamours and tumultuous cries;
 The tyrant's fierceness he beguiles,
 And the stern brow and the harsh voice defies,
 And with superior greatness smiles:
 Nor the rough whirlwind that deforms
 Adria's black gulph, and vexes it with storms;
 The stubborn virtue of his soul can move;
 Not the red arm of angry Jove,
 That flings the thunder from the sky,
 And gives it rage to roar and strength to fly.
 Should the whole frame of nature round him break,
 In ruin and confusion hurl'd;
 He unconcern'd would hear the mighty crack,
 And stand secure amidst a falling world.

Therefore, if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance: if this be granted, we may be confident that no man will dare dispute, that Freemasons are superior to all other men in concealing their secrets, from time immemorial; which neither the power of gold, that has often betrayed kings and princes, and sometimes overwhelmed whole empires, nor the most cruel punishments, could ever extort the secret even from the weakest member of our Fraternity.

It will consequently be granted, that the welfare and good of mankind was the cause or motive

of so grand an institution as Freemasonry, which not only tends to protect its members from external injuries; but to polish the rusty dispositions of iniquitous minds, and keep them within the bounds of religion, morality, and virtue; for such are the precepts of the Royal Art, that if those who have the honour of being members thereof would but live according to the true principles of the Ancient Craft, every man who carefully listens to the dictates of reason, may arrive at a clear persuasion of the necessity and beauty of virtue, both public and private, and will of course approve their actions, and consequently endeavour to follow their steps. Although very few or none of the Brethren arrive to the sublimity and beautiful contrivance of Hiram Abif; yet it is generally submitted, that Freemasonry is the most moral, useful, and extensive society that has ever been instituted and publickly encouraged by any people or nation in the known world. The following description of the Royal Art will demonstrate its utility to mankind;

Hail mighty ART! gracious gift of heaven,
To aid mankind by our Creator given;
'Twas you alone that gave the ark its form,
Which sav'd the faithful from impending storm;
When sinful Cowans were grov'ling in the tide,
The Mason's ark triumphantly did ride

O'er mighty waves, nor cared they where it steer'd,
Till floods abated and dry land appeared;
On Ararat's Mount after the dreadful storm,
There stood their ark, and open'd Lodge in form;
There the good Mason of his own accord,
An altar built to serve the heavenly Lord;
Returned thanks with off'ring sacrifice,
Which pleased Jove: and to himself he cries,
For sake of man I'll curse the ground no more,
Nor smite the living as I've done before;
While earth remain the blessing I'll bestow,
A proper time when you your seeds may sow;
The harvest-time to bless the lab'ring swain,
With fruitful crops for all his care and pain;
Nights, days, and seasons, shall surround this ball,
Nor shall they cease until the end of all:
And to confirm my promise unto thee,
Amidst the clouds my bow a witness be:
A heav'nly arch shews how God sav'd the lives
Of Mason's four, likewise their happy wives.
Such are the blessings of each time and season,
Which God has promis'd to that Master-mason,
By which we see that mighty things were done
By this great Art, since first the world began.
What mortal living, whether far or near,
Around the globe within the heav'nly sphere,
Can name one art so much by God approv'd;
As Masonry in David whom he lov'd;
Witness Moriah, where God appeared to man,
And gave the Prince the holy temple's plan;
Which charge Solomon after did fulfil,
By aid from Tyre and Hiram's mighty skill.
This is the art that did the world excel,
And pleas'd the Lord of Hosts to come and dwell
Amongst the men who did the temple frame,
To worship God and keep his sacred name.

By Masons' Art aspiring domes appear,
Where God is worshipped still in truth and fear :

By Masons' Art the greedy miser's breast,
(Tho' iron-bound, much closer than his chest)
Compassion feels, values not his store,
And freely gives what he ne'er thought before :

By Masons' Art the busy tongue doth fall
Before the throne, when awful silence :

By Mason's Art the wings of loose desire
Are clipped short, prevents their soaring higher ;
The vicious mind the ancient Craft restrain
From immodest bents, unlawful and profane :

By Masons' Art the puny foppish ass,
(Mankind's disgrace, and sport of ev'ry lass)

Soon quits his folly, and more wiser grown,
Looks on himself as one before unknown :

By Mason's Art the proud ensigns of state,
(Ambition's nursery, and her lofty seat)

Are deemed vain and useless toys,
Freemasons prize more solid joys.

It may perhaps be contended, that if Freemasonry be such as is here represented, the Brotherhood most certainly are the worthiest men living ; and yet, on the contrary, we sometimes see base and unworthy men amongst them : depend upon it the fault is not in the institution, but in themselves. They have deviated from the principles of the Craft : they have swerved from their profession, and are as bad Masons, as they are men. The greatest precautions are used to prevent the admission of unworthy characters ; but if from

want of proper information, or from a too charitable construction of mankind in general, such are introduced, we deeply regret the mistake, and use every proper method to remedy the evil.

Nothing can be more unfair or unjust, than to depreciate or condemn any institution, good in itself, on account of the faults of those who pretend to adhere to it. The abuse of a thing is no valid objection to its inherent goodness. Worthless characters are occasionally to be found in the best institutions upon earth. "If the unworthiness of a professor casts a reflexion upon the profession, it may be inferred by parity of reasoning, that the misconduct of a Christian is an argument against Christianity. But this is a conclusion which I presume no man will allow; and yet it is no more than what he must subscribe to, who is so unreasonable as to insist on the other." Nor is it any evidence, that civil laws and political institutions are hurtful or unserviceable, because there are corrupt citizens and disorderly members of a community. In fine, the best things may be abused: the *bread of heaven* grew corrupt when used indiscreetly: the common blessings of life are turned into curses, if misapplied. It must however be acknowledged, that the pri-

vileges of Masonry have of late become too common, and have often been prostituted for unworthy considerations: hence their good effects have been less conspicuous. Some have enrolled their names in our records for the mere purpose of conviviality, without inquiring into the nature of those engagements, to which they are subjected by becoming Masons. Others have been prompted by motives of interest, and many introduced to gratify an idle curiosity. A general odium or at least a careless indifference must result from such a conduct. When we contemplate the extent and number of persons of which the Fraternity consists, and the comparatively small proportion of those, who are thoroughly conversant in the principles of the institution, it is not to be wondered that few should be distinguished for exemplary conduct. It is to be regretted, that there are persons, who being well versed in the mystic art, are too often induced to violate the rules, a pretended conformity to which may have gained them some applause. If, however some do transgress, no wise man will thereby argue against the institution, or rashly condemn the Society in general for the errors of a few misguided or interested individuals. It may safely be averred, that none but strangers to the Order, and unge-

nerous enemies to good society will doubt what is here asserted. And for further satisfaction of those who have not the honour of being initiated into the mystery, we beg leave to treat of the principles of the Craft; which it is hoped will meet with a just admiration, because they are founded upon religion, morality, brotherly-love, and good-fellowship.

A Mason is obliged by his tenure to believe firmly in the true worship of the eternal God, as well as in all those sacred records which the dignitaries and fathers of the Church have compiled and published for the use of good men: so that no one who rightly understands the Art, can possibly tread in the irreligious path of the unhappy libertine, or be induced to follow the arrogant professors of Atheism or Deism; neither is he to be stained by the gross errors of blind superstition, but may have the liberty of embracing what faith he shall think proper, provided at all times he pays a due reverence to the Creator, and by the world deals with honour, and honesty, ever making that golden precept the standing rule of his actions, which engages, *To do unto all men as he would they should do unto him*: for the Craft, instead of entering into idle and un-

necessary disputes concerning the different opinions and persuasions of men, admits into the Fraternity all that are good and true; whereby it hath brought about the means of reconciliation amongst persons who, without that assistance, would have remained at perpetual distance.

Whoever would be a true Mason, is farther to know, that by our privileges his obligations, as a subject and a citizen, will not be relaxed, but enforced. He must be a lover of peace, and obedient to the Government which yields him protection. It was never yet known, that a real Craftsman was concerned in any dark plot, designs, or contrivances against the State, because the welfare of his country is his great duty.

But as Masonry hath at several times felt the injurious effects of war, bloodshed, and devastation, it was a stronger engagement to the Craftsmen to act agreeably to the rules of peace and loyalty, the many proofs of which had occasioned the ancient kings and powers to protect and defend them. If a Brother should so far forget his duty as to rebel against the State, or trespass against the laws of the country in which he lives, he would

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meet with no countenance from his fellows ; nor would they keep any private converse with him whereby the government might have cause to be jealous, or have the least umbrage.

A Mason, in regard to himself, is carefully to avoid intemperance or excess, which might obstruct him in the performance of the necessary duties of his laudable profession, or lead him into any crimes which would reflect dishonour upon the Order. He is to treat his inferiors as he would have his superiors deal with him, wisely considering that the origin of mankind is the same ; and though Masonry divests no man of his honour, yet does the Craft admit, that strictly to pursue the paths of virtue, whereby a clear conscience may be preserved, is the only method to make any man justly intitled to the privileges of our Order.

A Mason is to be so far benevolent, as never unkindly to shut his ear to the complaints of wretched poverty ; when any brother is oppressed by want, he is in a peculiar manner to listen to his sufferings with attention ; in consequence of which, pity must flow from his breast, and relief, without prejudice, accompany the feelings of the heart.

A Mason is to pay due obedience to the authority of his Master and presiding officers, and behave himself meekly amongst his brethren; neither neglecting his usual occupation for the sake of company, in running from one Lodge to another; nor quarrel with the ignorant, for their ridiculous aspersions concerning it: but, at his leisure hours, he is required to study the arts and sciences with a diligent mind, that he may not only perform his duty to his Great Creator, but also to his neighbour and himself. To walk humbly in the sight of God, to do justice, and love mercy, are the certain characteristics of a real free and accepted Ancient Mason: these qualifications it is humbly to be hoped they will possess to the end of time. The benefits, arising from a strict observance of its principles, are so apparent, that every good man would be fond to profess and practice them; because those principles tend to promote the happiness of life, as they are founded on the basis of wisdom and virtue.

In the first place, our privileges and instructions, when rightly considered, are not only productive of welfare on this side the grave: but, we hope, our eternal happiness hereafter.

The Craft is founded on so solid a basis, that it will never admit blasphemy, lewdness, swearing, evil-plotting, or controversy; and though its Members may not all be of the same opinion in matters of faith, yet they are ever in one mind in matters of Masonry; that is, to labour justly, not to eat any man's bread for nought, but to the utmost of our capacity to love and serve each other, as brethren of the same household ought to do; wisely judging, that it is as great an absurdity in one man to quarrel with another because he will not believe as he does, as it would be in him to be angry, because he was not exactly of the same size and countenance.

To afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into his way, are the fundamental principles and line of conduct to be pursued by the Craft. To feed the hungry, to clothe the naked, to visit those who are in prison, are distinguishing characteristics, that must convince the world at large, that the appellation of Brother amongst Masons, is not merely a name.

These and similar benefits, arising from a strict

observance of the principles of the Craft as numbers of brethren can daily testify, will be found not only to equal, but to excel every other society in the universe.

Hence it is obvious, we can never be too careful, in the selection of Members; as to a thorough knowledge of the character and circumstances of a candidate desirous of being initiated into the mystery of Freemasonry. Upon this depends the welfare or destruction of the Craft; for as regularity, virtue, and concord, are the only ornaments of human nature (which is too often prone to act in different capacities), so the happiness of life depends, in a great measure, on our own election, and a prudent choice of those whom we introduce as our companions. Human society cannot subsist without concord, and the maintenance of mutual good offices; for, like the working of an arch, it would fall to the ground, provided one piece did not properly support another. Union and harmony constitute the chief essence of our Order; while we continue to act under that banner, Masonry must prosper, and private animosities give place to brotherly love and good fellowship.

In former times, every man was not admitted into the Craft, merely at his own request, though perhaps of a good and moral reputation; nor allowed to share the benefits of our ancient and noble institution, unless he was endowed with such skill in the liberal arts, as he might thereby be able to improve, either in plan or workmanship; or had such an affluence of fortune as should enable him to employ, honour, and protect the Craftsmen.

We would not be understood by this to mean that a reputable tradesman should not receive any of our benefits; on the contrary, they may be considered as valuable members of the community, and have often proved themselves real ornaments to the Society.

Those alluded to, are persons in low life, introduced by excluded men*, some of whom

* Men excluded from their Lodges for transgressing the general laws, who, being deemed unworthy of so noble a society, endeavour to make the rest of mankind believe that they are good and true, and have full power and authority to make Freemasons, when and where they please. These traders, though but few in number, associate together, and for any mean consideration admit any person to what little they know of the Craft. Little, I say, for I honestly assure my readers, that no

can neither read nor write; and when, by the assistance of Masonry, they are admitted into the company of their superiors, they too often act beyond their capacities; and under pretence of searching for knowledge, fall into gluttony or drunkenness, and thereby neglect their necessary occupation, and injure their families, who imagine they have a just cause to pour out all their invectives against the whole body of Freemasons, without considering or knowing that our constitutions and principles are quite opposite to such base proceedings. Such men are totally unfit to be admitted Freemasons, as they cannot fulfil many of the duties of a Lodge, and if men are not of fortune or property, they should be persons of science. Surely a person who cannot write his name, can have no pretence to suppose himself qualified to become a member of our Order.

Here it may be necessary to put in a word of advice to those who have an inclination to become members of this ancient and honourable Society.

man who rightly understands the Craft, can be so blind as to trample upon its ancient land-marks; therefore all victuallers, &c. ought to be very cautious of entertaining such, from whom neither benefit nor credit can be expected. . See New Regulation VIII.

Every person desirous of being made a Freemason in any Lodge, must be proposed by a member thereof, who shall give an account of the candidate's name, age, title, trade or occupation, place of residence, and description of his person; it is also required that such proposal be seconded by one of the members, and that it be made in Lodge hours, at least one night before initiation; in order that the Brethren may have sufficient time and opportunity to make a strict enquiry into the morals, character, and circumstances of the Candidate; for this purpose, in most Lodges, a special Committee is appointed. The Brother who proposes a candidate must at the same time deposit such a sum of money for him, as the rules or by-laws of the Lodge may require (not less than one Crown, in some Lodges a Guinea), which is forfeited to the Lodge, if the candidate should not come forward according to the proposal. And if the Lodge approve his person and character, and therefore initiate him into the mystery, he shall pay, in addition to his deposit, such farther sum as the laws of the Lodge may require (not less than three Guineas), and clothe the Lodge if required. But should the Lodge not approve his character, and refuse to admit him, then his Money shall be faithfully returned to him.

And it is further ordered and declared that no person is capable of becoming a member of our Order, but such as are of mature age, upright in body and limbs, free from bondage, have the senses of a man, and are endowed with an estate, office, trade, occupation, or some visible way of acquiring an honest and reputable livelihood. This has been the general custom of the Masons in all ages and nations, throughout the known world.

The next thing to be considered is the choice of officers to rule and govern a Lodge, according to the ancient and wholesome laws of our constitution; this is a matter of great concern, for the officers of a Lodge are not only bound to advance and promote the welfare of their own particular Lodge, but whatever may tend to the good of the Fraternity in general. Therefore no man ought to be put in such election, but such as by his own skill and merit is deemed worthy of performance: he must be well acquainted with all the private and public rules and orders of the Craft; he ought to be strictly honest, naturally humane, patient in injuries, discreet in conversation, grave in counsel, constant in amity, and above all, faithful in secrecy. *

*. A man may possess all these good qualifications, and yet

Such candidates well deserve to be chosen rulers and governors of their respective Lodges, to whom the members are to be courteous and obedient, and from whom they may learn to despise the over-covetous, impatient, contentious, presumptuous, arrogant and conceited prattlers, the bane of all society.

Here we cannot forbear saying, that men whose intentions are very honest, and without evil design, commit great errors, and sometimes have been the destruction of good Lodges; and this occasioned by their brethren hurrying them indiscreetly into offices, wherein their slender knowledge of Masonry rendered them incapable of executing the business committed to their charge, to the great detriment of the Craft, and their own dishonour.

Amongst the qualities and principles of the Craft, we have given a hint concerning the behaviour of a Mason in the Lodge, to which may be added the following observations. He is to pay due respect, and to be obedient, in all reasonable mat-

if in low circumstances, be incapable of filling his office with credit to the Lodge or himself: and this is recommended as a matter well worth the consideration of all Members of this Society.

ters to the Master and presiding officers: He must not curse, swear, nor offer to lay wagers; nor use any lewd or unbecoming language, in derogation of GOD'S NAME, and corruption of good manners; nor behave himself ludicrously, nor jestingly, while the Lodge is engaged in what is serious and solemn: neither is he to introduce, support, or maintain any dispute or controversy about religion or politics; nor force any brother to eat, drink, or stay against his inclination; nor do or say any thing that may be offensive, or hinder a free and innocent conversation, lest he should interrupt the good harmony, and defeat the laudable designs and purposes of the ancient and honourable Fraternity.

And we earnestly recommend Freemasonry, as the most sovereign remedy to purge out these, or such other vices: and regular Lodges, as the only seminaries where men, in the most pleasant and clearest manner, may hear, understand, and learn their duty to God, and to their neighbours. And this without the multiplicity of spiteful and malicious words, long arguments, or fierce debates, which have been made use of, among mistaken mortals, upwards of a thousand years past: and instead of uniting men in one sacred band, as the servants

of God, and brethren of the same household, have divided them into as many different opinions as there were not only languages, but even men, at the confusion of Babel.

As to the behaviour of the brethren when out of Lodge, it is to be hoped the short space between each Lodge-night will not admit of forgetfulness of the decency and decorum to be observed in the Lodge, which may serve them as an unerring rule for their behaviour and conduct in all other companies and places; and like the worshipful discreet Master of a Lodge, rule, govern, and instruct their families at home in the fear of God, loyalty to their King, and love to their neighbours, while they themselves imitate the members' obedience, &c. in paying respect to their superiors.

These few hints may serve to put the brethren in mind of the duty incumbent on them as Freemasons; and likewise, how to behave themselves in such a manner as may be acceptable to God, agreeable to the principles of Masonry, and much to their own honour: but for farther satisfaction to our readers in general, we here insert the several old charges of Free and Accepted Masons.

THE
ANCIENT CHARGES
OF THE
FREE & ACCEPTED MASONS.

CHARGE I.

Concerning God and Religion.

A Mason is obliged by his tenure to observe the moral law as a true NOACHIDA* ; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious libertine, nor act against the dictates of his own conscience.

In ancient times, the Christian Masons were charged to comply with the general usage of each country, where they travelled or worked ; being found in all nations, of divers religions.

They are generally charged to adhere to that religion in which all men agree, leaving each brother to his own particular opinion, that is ; to be

* Sons of Noah, the first name of Freemasons.

good and true, men of honour and honesty, by whatever names, religions or persuasions, they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of a Lodge. Thus Masonry is the centre of their union, and the happy means of conciliating persons that might otherwise have remained at perpetual distance.

CHARGE II.

Of the Civil Magistrate, supreme and subordinate.

A Mason must be a peaceable subject, never to be concerned in plots against the State, nor disrespectful to inferior magistrates; conforming cheerfully to the government under which he lives, because the welfare of his country is his peculiar care. From the earliest ages, kings, princes, and potentates encouraged the Fraternity, for their firm integrity and unshaken loyalty; Masonry having prospered most, in the flourishing and peaceful times of every country; the Craftsmen are therefore the more strongly engaged to act agreeably to the rules of their art, in following peace and love with all mankind.

CHARGE III.

Concerning a Lodge.

A Lodge is a place in which Masons meet to work ; hence the assembly, or organized body of Freemasons is called a Lodge ; so the word Church is expressive both of the congregation and the place of worship.

Every Brother should belong to some particular Lodge, and if not necessarily prevented, cannot be absent without incurring censure.

The men made Masons must be free-born, no bondmen, of mature and direct age, of good report ; hale and sound, not deformed or dismembered, at the time of their making ; but no woman, no eunuch.

When men of quality, eminence, wealth, and learning apply to be made, they are to be respectfully accepted, after due examination : for such often prove good lords, or founders of works, and will not employ Cowans, when true Masons can be had ; they also make the best officers of Lodges, and the

best designers, to the honour and strength of the Lodge; from amongst them also the Fraternity can have a noble GRAND MASTER, and other Grand Officers; but still those Brethren are equally subject to all the charges and regulations, except in what more immediately concerns operative Masons.

No Lodge shall make more than *Five* Brethren at one time, unless by dispensation from the Grand Master or his Deputy; nor shall any person be made or admitted a member of a Lodge, without being proposed one Lodge-night before, that due notice may be given to all the members, to make the necessary enquiries into the candidate's character; and that there may be such unanimity in the election of members as the laws require; nor can there be any dispensation in this case, because unanimity is essential to the being of every Lodge, and its own members are the best judges in this matter; for if it were allowed, that any other, even a superior jurisdiction might impose a factious or disagreeable member upon them, it might destroy their harmony, to the great injury, if not total dissolution of such Lodge.

CHARGE IV.

Of Masters, Wardens, Fellows and Apprentices.

All preferments among Masons are grounded upon real worth and personal merit only, not upon seniority. No Master shall take an Apprentice that is not the son of honest parents, a perfect youth, without maim or defect in his body, and capable of learning the mysteries of the art; that so the lords or founders, may be well served, and the Craft not despised; and that when of age and expert, he may become an entered Apprentice, or a Freemason of the lowest degree; and upon his improvement, a Fellow-craft and a master-mason, capable to undertake the lord's work.

The Wardens are chosen from among the Master-masons, and no Brother can be a Master of a Lodge, till he has acted as Warden somewhere, except in extraordinary cases; or when a new Lodge is to be formed, and none such to be had, for then three Master-masons, though never Masters nor Wardens of Lodges before, may by consent of the Grand Master, be constituted Master and Wardens of that new Lodge.

But no number, without three Master-masons,

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can form a Lodge; none can be Grand Master, or a Grand Warden, who has not acted as Master of a particular Lodge, for at least six months.

CHARGE V.

Of the Management of the Craft in Working.

All Masons should work honestly and faithfully, that they may live reputably, and appear in a decent and becoming manner on holidays; the working hours appointed by law, or confirmed by custom, shall be observed. The hours of working are—"from seven o'clock till ten, between the 25th March, and the 29th September: and from six till nine o'clock between 29th September and 25th March."

A Master-mason only, must be the surveyor or master of the work, who shall undertake the lord's work reasonably, and shall truly dispend his goods, as if they were his own, and shall not give more wages than just, to any Fellow or Apprentice.

The Wardens shall be true both to Masters and Fellows, taking care of all things both within and without the Lodge, especially in the Master's absence; and their Brethren shall obey them.

The Master and the Masons shall faithfully finish their work, whether task or journey; nor shall they take the work at task, which hath been accustomed to be performed by journey.

None shall envy a Brother's prosperity; nor supplant him, nor put him out of his work, if capable to finish it, for he who is not skilled in the original design, cannot with credit or advantage to the Master, finish the work, begun by another.

All Masons shall meekly receive their wages without murmuring or mutiny, and not desert the master till their work be finished; they must avoid ill language, calling each other *brother*, both within and without the Lodge; they shall instruct the younger brethren to become bright and expert workmen.

But free and accepted Masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent necessity; and even in that case, they must not teach Cowans, but must have a separate communication; no labourer shall be employed in the proper work of Freemasons.

CHARGE VI.

Concerning Masons' Behaviour.

1. *Of Behaviour in the Lodge.*

You must not hold any private committees or separate conversation, without leave from the Master; nor talk of any thing impertinent, nor interrupt the Master or Wardens, or any other Brother addressing the chair; nor act ludicrously while the Lodge is engaged in what is serious or solemn; but you are to pay due reverence to the Master, Wardens, and all his Fellows.

Every Brother found guilty of a fault, shall stand to the award of the Lodge, unless he appeals to the Grand Lodge.

No private piques, or quarrels about nations, families, religion, or politics, must be brought within the doors of the Lodge; for as Masons, we are of the oldest catholic religion, and of all nations; bound to live upon the square, level, and plumb with each other; following the steps of our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the Lodge.

2. Of Behaviour after the Lodge is closed, and before the Brethren depart.

When the Lodge is closed, and the labour finished, you may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing a Brother to eat or drink beyond his own inclination, according to the old regulation of King Ahasuerus, nor hinder him from going home when he pleases; for though after Lodge-hours you are like other men, yet the blame of your excess may be thrown upon the Fraternity, though unjustly.

3. Of Behaviour at meeting, without Strangers, not in a formed Lodge.

You are to salute one another in a courteous manner, as you have been, or shall be, instructed; freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honour, and without derogating from the respect due to any other Brother, were he not a Mason; for though all Brothers and Fellows are upon the level, yet Masonry divests no man of the honour that was due to him before he was made a Mason, or that shall become his due afterwards; nay, it rather adds to his respect, teaching us to give honour to whom it is due,

especially to a noble and eminent Brother, whom we should distinguish from all of his rank and station, and serve him readily, according to our ability.

*4. Behaviour in the presence of Strangers, not
Masons.*

You must be cautious in your words and carriage; so that the most penetrating stranger may not be able to discover what is not proper to be intimated: the impertinent or ensnaring questions, or ignorant and idle discourse of strangers, must be prudently answered and managed, and the discourse wisely diverted to another subject, as your discretion and duty shall direct.

5. Behaviour at Home, and in your Neighbourhood.

X Masons ought to be moral men, and fully qualified, as is required in the foregoing charges; consequently good husbands, good parents, good sons, and good neighbours; avoiding all excess; and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

6. Behaviour to a Foreign Brother, or Stranger.

You are cautiously to examine him, as prudence and the Rules of the Craft shall direct, that you may not be imposed on by a false pretender, and

if you discover any one to be such, you are to reject him with contempt *, and beware of giving him any secret hints of knowledge ; but such as are found to be true and faithful, you are to respect as Brothers ; relieving them, if in want, to your utmost power, or directing them in what manner and where to apply for relief. You are to employ such, if you can, or recommend them to employment : however, you are never charged to do beyond your ability ; but to prefer a poor Brother, who is a good man and true, before any other person in a similar situation.

7. Behaviour behind a Brother's back, as well as before his face.

Free and accepted Masons have ever been charged to avoid all slandering and backbiting of true and faithful Brethren, or talking disrespectfully of a Brother's person or performance, and all malice or unjust resentment ; nor must they suffer others to spread unjust reproaches or calumnies behind his back, nor to injure him in his fortune, occupation

* This may at first sight appear harsh and uncharitable : but when it is considered that the secrets of our Order, are open to all men of good character, making due application for the same, and that any designing man who would wish to obtain that, to which he has no claim, and thereby deprive the charity fund, of his admission fee, can deserve no other reception.

or character; but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened; to enable him to escape the same, as far as may be consistent with honour, prudence, and the safety of religion, morality, and the State, but no further.

CHARGE VII.

Concerning Differences and Law-suits, if any such should unhappily, arise among Brethren.

If a Brother do you injury, or if you have any difference with him, about any worldly or temporal concerns of interest, apply first to your own or his Lodge, to have the matter in dispute adjusted by Brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be made to the Grand Lodge; and you are never to enter into a law-suit, unless the matter cannot be decided as above stated. And should it be a matter that wholly concerns Masonry, law-suits are to be entirely avoided, and the good advice of prudent Brethren is to be followed, as they are the best references on such occasions.

But when references are either impracticable or unsuccessful, and courts of law or equity must

at length be resorted to, you must still follow the general rules of Masonry, avoiding all wrath, malice, and personal rancour, in carrying on the suit ; neither saying nor doing any thing that may prevent the continuance of that brotherly love and friendship, which are the glory and cement of this ancient Fraternity.

Thus shall we show to all the world the benign influences of Masonry, as wise, true, and faithful brethren have done, from the beginning of time : and as all who shall follow us, will continue to do, till architecture shall be dissolved with the great fabric of the world, in the last general conflagration !

These CHARGES, and such others as shall be given you, in a way that cannot be written, you are enjoined most strictly and conscientiously to observe ; and that they may be better impressed upon the mind, they should be read or made known to new Brethren *at their making* ; and at such other times as the Master may direct.

AMEN ! SO NOTE IT BE !



A SHORT CHARGE *delivered to every Person at his Initiation.* *

BROTHER,

YOU are now admitted, by the unanimous consent of our Lodge, a fellow of our most ancient and honourable Society;—ancient, as having subsisted from time immemorial; and honourable, as tending in every particular, to render all men so, who will be conformable to its glorious precepts. The greatest Monarchs, and exalted Characters of all ages, as well of Asia, Africa, Europe and America, have been encouragers of the Royal Art; and have presided as Grand Masters over the Masons in their respective territories; not thinking it derogatory to their exalted stations to level themselves with their brethren in Masonry, and to act upon the square as they did.

The World's GREAT ARCHITECT is our Supreme Master; and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered within the Lodge; for as Masons, we

* This very old charge is continued with very trifling alterations; and is in general use throughout the ancient Craft. To alter it therefore, would lessen its value.

only pursue the universal religion, or the religion of nature. This is the centre which unites the most different principles in one sacred band, and brings together those, who were the most distant from one another.

There are three general heads of duty which Masons ought always to inculcate to GOD, our NEIGHBOUR, and OURSELVES: to GOD, in never mentioning his NAME, but with that reverential awe, which a creature ought to bear to his CREATOR, and to look upon him always as the *summum bonum*, which we came into the world to enjoy, and according to that view, to regulate all our pursuits: to our NEIGHBOUR, by acting upon the square, or doing as we would be done by; and to OURSELVES, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or be led into behaviour, unbecoming our laudable profession, always taking care to keep within due bounds, and free from all pollution.

In the State, a Mason is to behave as a peaceable and dutiful subject, true to his Sovereign, and just to his country, conforming chearfully to the government under which he lives.

He is to pay a due deference to his superiors ; and from his inferiors he is rather to receive honour, with some reluctance, than to extort it. He ought to be a man of benevolence and charity, not sitting down contented, while his fellow-creatures, but much more his brethren, are in want, when it is in his power, without prejudicing himself or family to relieve them.

In the Lodge, he is to behave with all due decorum, lest the beauty and harmony thereof, should be distributed or broken in upon : he is to be obedient to the Master and presiding officers, and diligently apply himself to the business of Masonry : that he may the sooner become a proficient therein, as well for his own credit, as the honour of the Lodge to which he may belong.

He is not to neglect his own necessary avocations * for the sake of Masonry, nor involve himself

* Here you are to understand, that a Mason ought not to belong to a number of Lodges at one time, nor run from Lodge to Lodge ; or otherwise, after Masons or Masonry, whereby his business or family may be neglected : but yet every Mason is subject to all the bye-laws of the Lodge, which he is strictly and constantly to obey ; for the attendance and dues of one Lodge can never prejudice him or his family.

in disputes with those who, through ignorance, may speak evil of, or ridicule it.

He is earnestly recommended to be a lover of the Arts and Sciences, and is to take all opportunities of improving himself therein.

If he recommends a friend to be made a Mason, he must vouch him to be such, as he really believes will be conformable to the aforesaid duties, lest, by his misconduct at any time, the Lodge should pass under some evil imputations.

Nothing can prove more shocking to all faithful Masons, than to see any of the Brethren profane or break through the sacred rules of our Order; and such as can do it, they wish had never been admitted.

From the attention you have paid to the recital of this charge, we are led to hope you will form a proper estimate of the real value of Freemasonry, and imprint on your mind the dictates of truth, honour, and justice, which it so forcibly enjoins,

The Ancient Manner of constituting a Lodge, and installing the Officers.

To constitute what is meant by a perfect Lodge, it is necessary to apply by petition addressed to the Grand Master or his deputy, subscribed by not less than seven Master Masons, who must be registered in the Grand Lodge books*; setting forth: “ That they are regular and registered
“ Masons as will appear by their Grand Lodge certificates of which they are, or have been members; that having the extension and prosperity
“ of the Fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of Masonry: That
“ for the convenience of their respective dwellings, and other good reasons, they have agreed to form
“ themselves into a Lodge. That in consequence of this Resolution, they pray for a warrant of
“ constitution to empower them to assemble, for the purposes of Masonry, according to the custom of the ancient Craft: That the prayer of
“ their Petition being granted, they promise strict conformity to all the edicts and commands of the

* Either in the Grand Lodge of Masons according to the old constitutions, in London; or of some other Grand Lodge in connexion and correspondence with it.

This Petition being properly signed, must be recommended by the Lodge most contiguous to the place where the new Lodge is to be formed; and upon its being transmitted to the Grand Secretary in London, accompanied by the usual fees it will be duly attended to. If the application be approved, and authority given accordingly, a Warrant* is issued, together with a book of Con-

* The Warrant is an instrument printed on vellum or parchment, signed by some Nobleman as Grand Master, his Deputy, the Grand Wardens, and Grand Secretary: to which the seal of the Grand Lodge as well as that of the Grand Master, is affixed: constituting certain persons, therein named, as Master and Wardens, with full power to congregate and hold a Lodge, at such a place, and therein " to make and admit Freemasons, according to the most ancient and honorable custom of the Royal Craft. Without such an instrument,

stitutions and a Bye-Law Book filled up in a proper manner.

When the Grand Master and all his Officers attend, the Grand Lodge is said to be in **AMPLE FORM**; if the Deputy Grand Master only, with the other Grand Officers attend, it is said to be **IN DUE FORM**: but if the power is delegated to a Past-master of a private Lodge, it is then said to be constituted **IN FORM**.

The Grand Lodge being opened, and the candidates or new Master and Wardens being yet among their Fellows, the Grand Master shall ask his Deputy if he has examined them, and whether he finds the Master well skilled in the noble science, and the Royal Art, and duly instructed in our mysteries, &c.; the Deputy answering in the affirmative shall, by the Grand Master's order, take the candidate from amongst his fellows, and present him to the Grand Master, saying: *Right Worshipful Grand Master, the Brethren here, desire to be formed into a regular Lodge; and I present my worthy Brother A. B. to be the Master, whom I*

no set of Masons are legally authorized to hold meetings for the purposes of Freemasonry.

know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wherever dispersed.

Then the Grand Master, placing the candidate on his left hand, and having obtained the unanimous consent of the brethren, shall say, after some other ceremonies and expressions that cannot be written: *I constitute and form these good brethren into a new and regular Lodge, and appoint you, Brother A. B. the Master of it, not doubting your capacity, and care, to preserve the cement of the Lodge, and to support the honour and dignity of the Craft.*

Then the Deputy Grand Master, or some other brother, shall rehearse the charge of a Master; and the Grand Master shall ask the candidate, saying: *Do you submit to these charges as Masters have done in all ages?* And the new Master signifying his cordial submission thereto, the Grand Master shall, by certain significant ceremonies and ancient usages, instal and present him with his warrant, the book of constitutions, the bye-law-book, and the emblems of his office; and each of them, the Grand Master, or his Deputy, or per-

son acting for him, shall rehearse a short charge that may be suitable to the occasion.

Next the members of this new Lodge, saluting the Grand Master, shall return his worship their thanks (according to the custom of Masters) and shall immediately do homage to their new Master, and (as faithful Craftsmen) signify their promise of subjection and obedience to him by the usual congratulations.

The Deputy and Grand Wardens, and such other Brethren as are not members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgments, as a Master-mason, first to the Grand Master and Grand Officers, and afterwards to the rest in due form.

Then the Grand Master orders the new Master to enter upon the exercise of his office, and calling forth the Senior Warden, a Fellow-Craft* (Master-Mason) presents him to the Grand Master for his

* They were formerly called Fellow-Crafts, because the Masons, of old, never gave any man the title of Master-Mason, until he had first passed the chair.

approbation, and to the new Lodge for their consent; upon which the Senior or Junior Grand Warden, or some other brother, shall rehearse the charge of a Warden, of a private Lodge; and he signifying his cordial submission thereto, the new Master shall present him severally with the instruments of his office, and, in an ancient manner and due form, instal him in his proper place. *

In like manner the new Master shall call forth his Junior Warden, who shall be a Master-mason, and presented as above, to the Junior Grand Warden, or some brother acting in his stead; and shall in like manner, be installed in his proper place; and the brethren of this new Lodge shall signify their obedience to these new Wardens, by their usual congratulations due to Officers of their rank.

The Grand Master then gives all the brethren joy of their Master and Wardens, and recommends harmony, hoping their only contention will be a laudable emulation in cultivating the Royal Art, and the social virtues.

* The Grand Wardens generally install the Wardens at new constitutions; as being best qualified for transacting such business.

Then the Grand Secretary, or some Brother for him (by the Grand Master's order), in the name of the Grand Lodge, declares and proclaims this new Lodge duly constituted No. &c.

The Members of the new Lodge shall then, after the custom of Master-Masons, return their sincere thanks, for the honour of this constitution.

The Grand Master orders the Grand Secretary to register this new Lodge in the Grand Lodge-book, and to notify the same to all Lodges round the globe; and, after some other ancient customs and demonstrations of joy and satisfaction, the Deputy Grand Master closes the Grand Lodge.

A PRAYER, used at Opening the Lodge, or Making a new Brother ; used by Jewish Freemasons.

O LORD, excellent art thou in thy truth, and there is nothing great in comparison to thee ; for thine is the praise, from all the works of thine hands, for evermore.

Enlighten us, we beseech thee, in the true knowledge of Masonry : by the sorrows of Adam, thy first made man ; by the blood of Abel, the holy one ; by the righteousness of Seth, in whom thou art well pleased ; and by thy covenant with Noah, in whose architecture thou wast pleased to save the seed of thy beloved ; number us not among those that know not thy statutes, nor the divine mystery of the secret Cabala.

But grant, we beseech thee, that the ruler of this Lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy Brother Moses* did (in his

* In the preface to the Mishna, we find this tradition of the Jews explained as follows:

God not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise: when Moses came down from

Lodge) to Aaron, to Eleazar and Ithamar, the sons of Aaron, and the seventy elders of Israel.

And grant that we may understand, learn, and keep all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our live's end. Amen.

the unmot, and entered into his tent, Aaron went to visit him; and Moses acquainted Aaron of the laws he received from God, together with the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told Aaron: these being seated, the one on the right hand, the other on the left hand of Moses; the seventy elders of Israel, who composed the Sanhedrim, came in; and Moses again declared the same laws to them, with the interpretation of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest; so that Aaron heard four times what Moses had been taught of God upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the people once. Moses afterwards reduced the laws which he had received into writing, but not the explanations of them; these he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and they again to theirs from age to age.

A PRAYER *which is most general at Making or Opening.*

MOST holy and glorious Lord God, thou great Architect of heaven and earth, who art the giver of all good gifts and graces, and hath promised that when two or three are gathered together in thy Name, thou wilt be in the midst of them: in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

And we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that he may with the secrets of Freemasonry, be able to unfold the mysteries of godliness and Christianity. This we most humbly beg, in the Name, and for the sake, of Jesus Christ, our Lord and Saviour. Amen.

*A PRAYER that was used amongst the Primitive
Christian Masons.*

THE might of the Father of Heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end.
Amen.

AHABATH OLAM. *

*A PRAYER repeated in the Royal Arch Lodge at
Jerusalem.*

THOU hast loved us, O Lord our God, with eternal love: thou hast spared us with great and exceeding patience, our Father and our King, for thy great Name's sake, and for our father's sake who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart: so be thou

* See Dr. Wooton on the *Mishna*.

merciful unto us, O our Father, merciful Father, that sheweth mercy, have mercy upon us we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do and perform, all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy NAME; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy HOLY, GREAT, MIGHTY, and TERRIBLE NAME, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us for ever; Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth: for thou art a God that worketh salvation, and hast chosen us out of every people and language; and thou, our King, hast caused us to cleave to thy GREAT NAME, in love to praise thee and to be united to thee, and to love thy Name; blessed art thou, O Lord God, who hast chosen thy people Israel in love.

GENERAL REGULATIONS

OF THE

FREE & ACCEPTED MASONS.*Old Regulations.*

I. THE Grand Master or Deputy has full authority and right, not only to be present, but also to preside in every Lodge with the Master of the Lodge on the left hand ; and to order his Grand Wardens to attend him who are not to act as Wardens of particular Lodges, but in his presence, and at his command ; for the Grand Master, while in a parti-

New Regulations.

I. THAT is, only when the Grand Wardens are absent, for the Grand Master cannot deprive them of their office without showing cause, fairly appearing to the Grand Lodge, according to the old regulation XVIII. So that if they are present in a particular Lodge with the Grand Master, they must act as Wardens there.

Some Grand Lodges

cular Lodge, may command the Wardens of that Lodge, or any other Master-mason, to act as his Wardens, pro-tempore.

II. The Master of a particular Lodge, has the right and authority of congregating the Members of his Lodge into a Chapter, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death, or sickness, or necessary absence of the Master, the Senior Warden shall

have ordered that none but the Grand Master, his Deputy, and Wardens (who are the only Grand Officers) should wear their jewels in gold, pendant to blue ribbands* about their necks, and white leather aprons with blue silk; which cloathing may also be worn by former Grand Officers.

II. If the Master of a particular Lodge is deposed, or should die, the Senior Warden shall forthwith fill the Master's chair till the next election of officers, and in all cases in the Master's absence he fills the chair, even though a former Master be present; except he has a mind to honour a more skilful

* Grand Officers only should be distinguished by gold jewels, and them according to their proper order; who have also an undoubted right to wear purple, blue, white, or crimson.

act as Master, *pro tem* pore, if no brother is present who has been Master of that Lodge before; for the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden congregates the Lodge.

III. The Master of each private Lodge, or one of the Wardens, or some other brother by appointment of the Master, shall keep a book containing their bye-laws, the names of their members, and a list of all the Lodges in town, with the usual times and places of their forming, and also the transactions of their own Lodge, that are proper to be written.

IV. No Lodge shall make more than five new brothers at one Meeting;

Past Master; which is frequently the case.

III. No Lodge shall be moved from their stated place of meeting, to another house, without giving previous notice to the Grand Secretary (containing reasons for the removal) under the forfeiture of one guinea to the Grand Charity.*

IV. Full and mature age has been long considered at *twenty-one*;

* For the method of removing, see Regulation IX.

nor any man under the age of twenty-five years, who must then be his own master : unless by a dispensation from the Grand Master, or his Deputy.

V. No man can be accepted a member of any Lodge, without one month's previous notice being given ; in order to make due enquiry into the reputation and capacity of the candidate ; unless by a dispensation.

VI. No man can be entered a brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of the members present, when the candidate is proposed ; and when

therefore persons having attained that age, and otherwise qualified are eligible to become Members of the Order.

V. The Grand Secretary can direct the petitioners in the form of a dispensation, if required : this regulation cannot be dispensed with, but upon the most urgent necessity.

VI. No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by one of that Lodge then present.*

* The cause of the above new regulation being made, we need not mention ; but certain it is, that real Freemasons have no occasion for any such regulation, they being able to distinguish a true brother, let his country or language be ever so remote or obscure ; nor is it in the power of false pretenders to deceive them.

that consent is formally asked by the Master, they are to give it in their own prudent way ; either virtually, or in form ; but with unanimity : Nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge are the best judges of it ; for should a turbulent member be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, and even break or disperse the Lodge.

VII. Every new Brother, at his entry, is decently to clothe the Lodge, that is, all the brethren present, and make some donation for the relief of indigent and decayed brethren, over and above the allowance that may be stated in the bye-laws of that particular Lodge ;

But it was found inconvenient to insist upon unanimity in several cases, and therefore the Grand Masters have allowed the Lodges to admit a member if there are not more than three ballots against him ; though some Lodges desire no such allowance. The local laws of each Lodge must guide them in this respect, some Lodges admit of one black ball only against, others two, but if three, no candidate can be admitted on any pretence whatever under the authority of this Grand Lodge.

VII. See this explained in the account of the constitution of general charity ; Lodges are not limited as to their private fund, but may take their own method for distributing it in charity.

which charity shall be kept by the Treasurer; the candidate shall also solemnly promise to submit to the Constitutions, and other good usages, that shall be intimated to him in time and place convenient.

VIII. No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, unless the Lodge become too numerous; nor even then, without a dispensation from the Grand Master or Deputy; and when thus separated, they must either immediately join themselves to such other Lodges as they shall like best (who are willing to receive them), or else obtain the Grand Master's warrant to join in forming

VIII. Every Brother concerned in making Masons clandestinely, shall not be allowed to visit any Lodge till he has made due submission even though the Brother so admitted may be allowed. None who make a stated Lodge without the Grand Master's warrant, shall be admitted into regular Lodges, till they make due submission and obtain grace.

If any Brethren form a Lodge without leave, and shall irregularly make (that is, without the Master's warrant) new

a new Lodge, to be regularly constituted in good time.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves as the Grand Master shall in his prudence direct, and until he approve of them by his warrant signified to the other Lodges, as is the custom when a new Lodge is to be registered in the Grand Lodge book.

Brothers, they shall not be admitted into any regular Lodge, not even as visitors, till they render a good reason, or make due submission.

If any Lodge within London and its suburbs, shall cease to meet regularly, during twelve successive months, and not keep up to the rules and orders of the Grand Lodge, its number and place shall be erased and discontinued in the Grand Lodge books; and if they petition to be inserted or owned as a regular Lodge, it must lose its former place and precedence, and submit to a new Constitution.

Whereas some extraneous brothers have been lately made in a clandestine manner; that is in no regular Lodge, nor by any authority or dispen-

sation from the Grand Master, and for small and unworthy considerations, to the dishonour of the Craft.

The Grand Lodge decreed, that no person so made, nor any concerned in making him, shall be a Grand Officer, nor any officer of any private Lodge; nor shall any such, partake of the general charity.

IX. But if any brother so far misbehave himself, as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in that Lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the bye-laws of that particular Lodge; or else in such a manner as the

IX. Whereas several disputes have arisen about the removal of Lodges from one house to another, and it has been questioned in whom that power is invested, it is hereby declared: *That no Lodge be removed without the Master's knowledge, that no motion be made for removing it in the Master's absence, and that if the motion be seconded, and thirded, the*

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Grand Lodge shall, in their prudence, think fit, for which a new regulation may be afterwards made.

Master shall order summonses to every individual member, at least ten days previous, specifying the business, and appointing a day for hearing and determining the question, and the determination shall be made by the majority; but if he be of the minority against removing, the Lodge shall not be removed unless the majority consists of full two thirds of the members present.

But if the Master refuse to direct such summons, either of the Wardens may do it; and if the Master neglect to attend on the day fixed, the Warden may preside in determining the said question in the manner prescribed, but they shall not, in the Master's absence, enter upon any other business but what is

the summons.

And if the Lodge is thus regularly ordered to be removed, the Master or Warden shall send notice to the Grand Secretary for the publishing the same at the next Grand Lodge.

X. The majority of every particular Lodge, when duly congregated, have the privilege of giving instructions to their Master and Wardens, before the meeting of the Grand Lodge, the said officers being their representatives, and supposed to speak the sentiments of their brethren, at the said Grand Lodge.

XI. All particular Lodges are to observe the like usages as much as possible; in order to which, and also for cultivating a good understanding

particularly mentioned in the summons.

And if the Lodge is thus regularly ordered to be removed, the Master or Warden shall send notice to the Grand Secretary for the publishing the same at the next Grand Lodge.

X. Upon a sudden emergency, the Grand Lodge has allowed a private brother to be present, leave being asked and given, to signify his mind, if it was about Masonry, but not to vote.

XI. The same usages, for substance, are actually observed in every regular Lodge of real free and accepted Masons, which is much owing to visiting

among Freemasons, some members of every Lodge shall be deputed to visit other Lodges, as often as shall be convenient.

XII. The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record, with the Grand Master at their head, the Deputy on his right, and the Grand Wardens in their places.

These must have their quarterly communications or monthly meetings and adjournments, as often as occasion requires, in some convenient place, as the Grand Master shall appoint, where none shall be present but its own

Brethren, who compare the usage.*

XII. There must be no less than the Masters and Wardens of five regular Lodges, together with one or all the Grand Officers at their head, to form a Grand Lodge.

No new Lodge is owned, nor their officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

All who have been or shall be Grand Masters, shall be members of, and vote in all Grand Lodges.

All who have been or shall be Deputy Grand

* It is a truth beyond contradiction, that the Free and Accepted Masons in Ireland and Scotland, and the Ancient Masons of England, have one and the same customs, usages, and ceremonies; but this is not the case with the Modern Masons in England, who differ materially, not only from the above, but from most Masons in all parts of the world.

proper members, without leave; and while such a stranger (though a brother) stays, he is not allowed to vote, nor even to speak to any question, without leave of the Grand Lodge, or unless he is desired to give his opinion.

All matters in the Grand Lodge are determined by a majority of votes, each member having one vote, and the Grand Master two votes, unless the Grand Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

XIII. At the Grand Lodge meeting, all matters that concern the Fra-

Masters; shall be members of, and vote in all Grand Lodges.*

All who have been or shall be Grand Wardens, shall be members of, and vote in all Grand Lodges.

Masters or Wardens of particular Lodges, shall never attend the Grand Lodge without their jewels and proper clothing.

If any officer of a private Lodge cannot attend any Grand or Steward's Lodge, he may depute a brother of his Lodge that has served in that or a higher office to attend in his stead, with his jewel and clothing, and support the honour of his Lodge.

XIII What business cannot be transacted at any Grand Lodge, may

* Past Masters of warranted Lodges on record, are allowed this privilege, whilst they continue to be members of any regular Lodge.

ternity in general or particular Lodges, or single brothers, are sedately and maturely to be discoursed of.

1° Apprentices must be admitted Fellow-crafts and Masters only here, unless by a dispensation from the Grand Master.*

2° Here also all differences that cannot be made up, or accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision,

be referred to the committee of charity, and by them reported to the next Grand Lodge.

The Master of a Lodge with his Wardens and a competent number of the Lodge assembled in due form, can make Masters and Fellows at the meetings of their private Lodges, when duly congregated.

It was agreed in the Grand Lodge that no petitions or appeals shall be heard on the annual Grand Lodge or Feast-day; nor shall any business be transacted that

* This is a very ancient regulation, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make (or cause to be made in his Worship's presence) Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his Worship's presence, without a written dispensation for that purpose. Nor can his Worship oblige any warranted Lodge to receive the persons so made if the Members should declare against him or them; but, in such case, the Right Worshipful Grand Master may grant them a warrant and form them into a new Lodge.

he may appeal to the Grand Lodge next ensuing, and leave his appeal in writing, with the Grand Master, the Deputy, or Grand Wardens.*

3° Hither also all the officers of particular Lodges shall bring a list of such members as have been made, or even admitted by them since the last Grand Lodge.

4° There shall be a book kept by the Grand Master or Deputy, or rather by some other brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges, with the usual times and places of their forming, and the

tends to interrupt the harmony of the assembly, but all shall be referred to the next Grand or Stewards' Lodge.

These lists are brought to the Grand Lodge every quarter, viz. on the first Wednesdays in March, June, September, and December.

* This was the custom of old ; but ever since the institution of the office of Grand Secretary, all writings in the nature of appeals and petitions, must be left with him, three days prior to the meeting, at which it is intended to be taken into consideration.

names of all the members of each Lodge; also all the affairs of the Grand Lodge that are proper to be written.

5° The Grand Lodge shall consider of the most prudent and effectual means of collecting and disposing of what money shall be lodged with them on charity, towards the relief only, of any true brother, fallen into poverty and decay; but none else.

6° Each particular Lodge may dispose of their own charity for poor brothers, according to their own bye-laws, until it be agreed by all Lodges (in a new regulation*) to carry in the charity collected by them to the Grand Lodge at their quarterly or annual com-

See Regulations for Charity, which are inserted at the end of the New Regulations.

* See this explained in the regulation for charity.

munication, in order to make a common stock for the more handsome relief of poor brethren.

7°. They shall appoint a Treasurer, a brother of worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present and have power to move to the Grand Lodge any thing that concerns his office.

8°. To him shall be committed all money raised for the general charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended, and shall expend or disburse the same by such a certain order signed, as the Grand Lodge shall hereafter agree to, in a new regulation.

But by virtue of his office, as Treasurer, without any other qualification, he shall not vote in choosing a new Grand Master and Grand Wardens, though in every other transaction.

9°. In like manner the Secretary shall be a member of the Grand Lodge, by virtue of his office, and shall vote in every thing, except in choosing Grand Officers.

10°. The Treasurer and Secretary may have each a clerk or assistant if they think fit, who must be a brother and a Master-mason, but must never be a member of the Grand Lodge, nor speak without being allowed or commanded.

11°. The Grand Master, or Deputy, has authority always to command the Treasurer and

Secretary to attend him, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergency.

12°. Another Brother and Master-mason should be appointed the tyler, to look after the door; but he must be no member of the Grand Lodge.

13°. But these offices may be farther explained by a new regulation, when the necessity or expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, monthly or annual, the Grand Master and Deputy, should both be absent, then the present Master of a Lodge that has been longest a Free-

Another Brother and Master-mason is appointed pursuivant and stationed at the inward door of the Grand Lodge; his business is to report the names and titles of all that want admittance; and he is to go upon messages, &c. but is not a member of the Grand Lodge, nor allowed to speak, without permission from the Grand Master.

XIV. The right of Grand Wardens was formerly omitted in this regulation; it has been since found, that the old Lodges never put into the chair, the Master of any private Lodge, but when there

mason, shall take the chair and preside as Grand Master, *pro tempore*, and shall be vested with all the honour and power for the time being, provided there is no Brother present that has been Grand Master or Deputy formerly; for the last Grand Master or Deputy in company, takes precedence of right in the absence of the Grand Master or Deputy.

was no present or past Grand Warden in company; and that in such case, a Grand Officer always took place of any Master of a Lodge that has not been a Grand Officer.

Therefore, in the absence of the Grand Master and his Deputy, the present Senior Grand Warden fills the chair; in his absence, the Junior Grand Warden; and in his absence, the eldest former Grand Warden in company; and should no former Grand Officer be present, then the oldest Freemason who may be the Master of a Lodge.*

But, to avoid disputes, when the Deputy Grand Master is not in town, the Grand Master usually

* The preference is generally given to the Master of the Senior Lodge, without regard to the age of the Masters.

gives an especial commis-
sion, under his hand and
seal of office, counter-
signed by the Grand Se-
cretary; to the Senior
Grand Warden, or some
other Brother duly quali-
fied, to act as Deputy
Grand Master.

XV. In the Grand
Lodge none can act as
Grand Wardens but the
present Grand Wardens,
if in company; and if
absent, the Grand Mas-
ter shall order private
Wardens to act as Grand
Wardens, *pro tempore*,
whose places are to be
supplied by two Master-
masons of the same Lodge,
called forth to act, or sent
thither by the Master
thereof; or if by him
omitted, the Grand Mas-
ter, or he that presides,
shall call them forth to
act: so that the Grand
Lodge may be always
complete.

gives an especial commis-
sion, under his hand and
seal of office, counter-
signed by the Grand Se-
cretary; to the Senior
Grand Warden, or some
other Brother duly quali-
fied, to act as Deputy
Grand Master.

XV. Soon after the
original edition of these
Constitutions, the Grand
Lodge, finding it had al-
ways been the ancient
usage, that the oldest Past
Grand Warden, acted in
the absence of either
Grand Wardens, for the
current year: The Grand
Masters have ordered the
same practice to be ob-
served; except when
they may wave their pri-
vilege in compliment to
some other Brother, that
may be duly qualified.

But in case no present
or former Grand Wardens
are in company, the
Grand Master, or pre-

...the Grand Officer may appoint whom he pleases, to act as Grand Wardens, *pro tempore*.

XVI. 1°. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodges, or of private Brothers, and are not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence.

2°. In which case, or in case of any difference of sentiment between the Deputy and Grand Wardens, or other Brothers, both parties are by mutual consent, to appeal to the Grand Master, who, by virtue of his great authority and power can decide and make up the difference.

3°. The Grand Master should not receive any private intimations of bu-

siding Grand Officer may appoint whom he pleases, to act as Grand Wardens, *pro tempore*.

XVI. 1°. This was intended for the ease of the Grand Master, and the honour of the Deputy, which continues to be the practice.

2°. No such case has happened in our time; all Grand Masters having governed more by love than power.

3°. No irregular applications have been made, in our time, to the Grand

business concerning Masters, Master, and we hope, or of Masonry, but from never will.
his Deputy: except in
such cases as his Worship
can easily judge of; and
if the application to the
Grand Master be irregu-
lar, he can order the
Grand Wardens, or any
so applying, to wait upon
the Deputy, who is to
prepare the business, and
lay it regularly before his
worship.

XVII. No Grand Master, Deputy Grand Master, Grand Warden, Treasurer, or Secretary, or whoever acts for them, *pro tempore*, can at the same time act as the Master or Warden of a particular Lodge: but as soon as such an one may have discharged his public office, he returns to that post or station in his private Lodge, from which he was called to officiate.

XVII. Former Grand Officers may some of them be Officers of particular Lodges, they are not thereby deprived of their privilege in the Grand Lodge, to sit and vote as old Grand Officers; such Brothers may depute a past Officer of their own Lodge, to act *pro tempore*, as the Officer of that Lodge, at any general Meeting of the Grand Lodge.

XVIII. 1°. If the Deputy be sick, or necessarily absent, the Grand Master can choose any brother he pleases to act as his Deputy, *pro tempore*.

2°. But he that is chosen Deputy at the installation, as also Grand Wardens, cannot be discharged, unless the cause shall fairly appear to the Grand Lodge.

3°. For the Grand Master, if he is uneasy, may call a Grand Lodge, on purpose to lay the cause before them, for their advice and concurrence.

XIX. If the Grand Lodge cannot reconcile the Grand Master with his Deputy or Wardens,

XVIII. 1°. The Senior Grand Warden now, ever supplies the Deputy's place:* the Junior acts as the Senior; the oldest former Grand Warden, as the Junior; and the oldest Mason, as formerly stated.

2°. This was never done in our time. *See new regulation I.*

3°. Should this case ever happen the Grand Master appoints his Deputy; and the Grand Lodge, the other Grand Officers.

But if the Grand Lodge want to get rid of the Deputy they must choose a new Grand Master, by

* This is done by courtesy, the Grand Master only, having power to appoint and discharge his Deputy, at pleasure.

they are to allow the Grand Master to discharge his Deputy or Wardens, and to choose another Deputy immediately; and the Grand Lodge, in that case, shall elect other Grand Wardens; so that harmony and peace may be preserved.

XX. The Grand Master, with his Deputy, Grand Wardens, and Secretary, shall once at least, during his mastership, visit all the Lodges in and about London.

which means the Deputy's chair becomes vacant.

The Freemasons firmly hope, that there never will be occasion for such a regulation.

XX. Or else he shall send his Grand Officers to visit the Lodges; this old and laudable practice it is that renders a Deputy necessary. When he visits a private Lodge, and having assumed the chair, the Senior Grand Warden acts as Deputy, the Junior as the Senior, as above; and if both, or either of them be absent, the Deputy, or presiding Grand Officer, may appoint whom he pleases in their stead.*

* The brother appointed must be a Master or Past-Master of a Lodge.

For when both the Grand Masters are absent the Senior or Junior Grand Warden may preside as Deputy in visiting the Lodges or in constituting a new Lodge; neither of which can be done without at least one of the present Grand Officers; except in places at too great distance from the Grand Lodge, and in such case some faithful brother, who has passed the chair, &c. shall have a proper deputation under the Grand Lodge Seal*, for constituting such new Lodge or Lodges, in distant parts, where the Grand Officers cannot conveniently attend.

XXI. If the Grand Master should die, during his Mastership, or be other-

XXI. Upon such a vacancy, if no former Grand Master, nor former De-

* The Grand Master or his Deputy may use their private seals; but if the order is made in their absence, the Grand Lodge Seal must be affixed thereto.

wise incapable of discharging his office, the Deputy, or in his absence, the Senior or Junior Grand Warden, or in their absence any three Masters of Lodges, shall assemble at the Grand Lodge, in order to advise together upon the emergency, and to send two of their number to invite the last Grand Master to resume his office, which of course reverts to him ; and if he declines to act, then the one preceding, and so backward, is invited : but if no former Grand Master be found, the present Deputy shall act as principal till a new Grand Master be chosen.

XXII. The Brethren of all the regular Lodges in and near London, shall meet in some convenient place on every St. John's day ; and when business

puty be found, the present Senior Grand Warden shall fill the chair, or in his absence the Junior, till a new Grand Master is chosen ; and if no present nor former Grand Warden be found, then the oldest Freemason who is now the Master of a Lodge. This privilege is generally given up to the Master of the oldest Lodge, without regard to the age of the man, or the time he was made.

XXII. Or any Brethren who are true and faithful members of the Ancient Craft, are to meet at the place appointed, and none but members of the Grand

is over, they may repair to their festival dinners, as they shall think most convenient; and when St. John's day happens to be on a Sunday, then the public meeting shall be on the next Monday.

The Grand Lodge must meet in some convenient place on St. John the Evangelist's day, in every year, in order to proclaim the new, or recognize the old Grand Master, Deputy, and Grand Warden.

XXIII. If the present Grand Master shall consent to continue a second year, then one of the Grand Lodge, deputed for that purpose shall re-present to the Brethren, his Worship's good government, &c. and turning to him shall in the name of the Grand Lodge humble request him to do

Lodge are admitted within the doors during the election of Grand Officers.

It is the general custom to choose the Grand Officers a considerable time before St. John's day, viz. on the first Wednesday in December or sooner; but for many years past the election has taken place on the first Wednesday in September; there being a law for that purpose.

XXIII. Application shall be made to the Grand Master, by the Deputy, or such Brother whom the Grand Lodge shall appoint, in case of his failure, at least one month before St. John the Evangelist's day, in order to enquire whether his worship will do the Fraternity the great ho-

the Fraternity the great honour (if nobly born, if otherwise, the great kindness) of continuing to be their Grand Master for the year ensuing: and his worship declaring his assent thereto, in manner he thinks proper, the Grand Secretary shall thrice proclaim him aloud;

* GRAND MASTER
OF
MASONS!

All the members of the Grand Lodge shall salute him in due form, according to the ancient and laudable custom of Freemasons.

XXIV. The present Grand Master shall nominate his successor for the year ensuing; who, if unanimously approved by the Grand Lodge, and there present, shall be proclaimed, saluted, and

nour (or kindness) of continuing in his office another year, or of nominating his successor; and if his worship should at that time happen to be out of town, or the person whom he shall think proper to succeed him; then the Deputy Grand Master shall write to either, or both, concerning the same, copies of which letters shall be transcribed in the transaction-book of the Grand Lodge, together with the answers received.

XXIV. This is the general practice of Grand Lodges, for they seldom or never disapprove the choice.

The present Grand Master may order any Brother, well skilled in the

* The Masons of old addressed their Grand Masters by the title of Right Worshipful.

congratulated as the new Grand Master, and immediately installed by the last Grand Master, according to ancient usage.*

But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, *viz.* every Master and Warden writing the name of his choice, and the last Grand Master writing the Brother's name whom he would approve, and the paper containing the name the Grand Master shall first take out of a glass, shall be GRAND MASTER of MASONS for the year ensuing: and if present he shall be proclaimed, saluted, and congratulated, and forthwith installed by the last Grand Master, according to ancient usage.

ceremony, to assist him in installing the new Grand Master.

There has been no occasion for this old regulation in our time, the Grand Lodge having constantly approved the Grand Master's choice.

* This is a most noble and grand ceremony, and cannot be described in writing, nor ever known to any but Master Masons.

XXV. 1°. The last Grand Master being continued, or the new Grand Master thus installed shall next, as his inherent right nominate and appoint his Deputy Grand Master, who shall also be proclaimed, saluted, and congratulated in due form.

2°. The new Grand Master shall also nominate his Grand Wardens; and if unanimously approved by the Grand Lodge, they shall also be forthwith proclaimed, saluted, and congratulated in due form.

XXVI. That if the Brother whom the present Grand Master shall nominate for his successor, or whom the Grand Lodge shall choose by ballot (as

XXV. 1°. A Deputy was always needful when the Grand Master was nobly born, and this old regulation has been always practised in our time.

2°. This old regulation has been sometimes found inconvenient; therefore the Grand Lodge reserve to themselves the election of Grand Wardens; where any member has a right to nominate one, and the two persons who may have the majority of votes (still preserving due harmony) are declared duly elected,

XXVI. The proxy must be either the last, or a former Grand Master, or else a very reputable Brother.
Nor is the new Deputy,

above) be out of town, or the Grand Wardens, and has returned his answer, that he will accept of the office of Grand Master, he shall be proclaimed as before in old regulation XXIII, and may be installed by proxy, who must be the present or former Grand Master, and shall act in his name, and receive the usual honours, homage, and congratulations.

XXVII. Every Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient Fraternity, provided always, *that the old land-marks be carefully preserved*; and that such new regulations and alterations be proposed and agreed to, by the Grand Lodge, and that they be offered to the perusal of all the Bre-

XXVII. All the alterations, or new regulations above written, are only for amending or explaining the old regulations for the good of Masonry, without breaking in upon the ancient rules of the Fraternity, still preserving the old land marks, and were made at several times (as occasion offered) by the Grand Lodge, who have an inherent power of amending

thren in writing, whose approbation and consent (or the majority thereof) is absolutely necessary to make the same binding and obligatory; which must therefore, after the new Grand Master is installed, be solemnly desired and obtained from the Grand Lodge, as it was for these old regulations by a great number of Brethren.

what may be thought inconvenient, and ample authority of making new regulations for the good of Freemasonry, which has not been disputed; for the members of the Grand Lodge are truly the representatives of all the Fraternity, according to old regulation X.

ADDITIONAL REGULATIONS,

Extracted from the Proceedings of the Grand Lodge, which are ordered to be observed.

The Right Hon. EARL of BLESSINTON, Grand Master, June 1, 1757.

UNANIMOUSLY ORDERED,

That if any Master, Wardens, or presiding Officer, or any other Person whose Business it may be to admit Members or Visitors, shall admit, or entertain in his or their Lodge, during Lodge hours, or the time of transacting the proper Business of Freemasonry, any Member or Visitor not strictly an Ancient Mason, conformable to the Grand Lodge Rules and Orders, such Lodge so transgressing, shall forfeit their Warrant, and the same may be disposed of by the Grand Lodge.

The Right Hon. THOMAS EARL of KELLIE, &c. Grand Master, September 2, 1761.

ORDERED,

That every person made a Mason, shall pay a sum not less than two guineas.*

* In Grand Lodge, March 4th, 1812, the fee of Initiation was raised to three guineas. See page 100.

It was also ORDERED,

That the whole sum usually charged for Initiation in any Lodge, shall be paid on the night of entrance, and upon conviction of any Lodge, giving credit for the whole, or any part thereof, the said Lodge shall forfeit to the Fund of Charity the sum of one guinea; such forfeit to be levied on the warrant; and in case of non-payment, within six calendar months, the warrant to be cancelled.

His Grace JOHN (the 3d) DUKE of ATHOLL, Grand Master, Sept. 2d, 1772.

It having been represented to the Grand Lodge, that several Brethren had lately appeared in public with gold lace and fringe, together with many devices on their aprons, &c. which was thought inconsistent with the dignity, propriety and ancient custom of the Craft.

RESOLVED AND ORDERED,

That for the future, no Brethren, Grand Officers excepted, shall appear with gold lace, gold fringe, gold embroidery, or any thing resembling gold, on their Masonic clothing or ornaments.

*His Grace JOHN (the 4th) DUKE of ATHOLL, &c. &c.
Grand Master, Sept. 2d, 1778.*

RESOLVED AND ORDERED,

That the Grand Master, and rest of the Grand Officers, be nominated on the first Wednesday of every September.

*The Right Honourable RANDALL WILLIAM, EARL of
ANTRIM, &c. &c. Grand Master, Sept. 29th, 1785.*

ORDERED,

That the Grand Secretary, together with his Deputy, shall attend and regulate all masonic processions, at which the Grand Officers may be present.

That the Grand Secretary, or his Deputy, shall attend and regulate all funeral processions, ordered by the Grand Master, or his Deputy, according to the regulations of July 13th, 1753.

That the Grand Secretary shall be subject to all and every the private and general regulations as Grand Secretaries and their Deputies have been from time immemorial.

That the Grand Secretary, and his Deputy having well and truly executed and performed the duties of the Grand Secretary's Office, shall be entitled to receive all such fees, emoluments, and pri-

vileges as have been legally taken and received by any of the former Grand Secretaries of this Right Worshipful Grand Lodge.

That the Grand Secretaries shall be free of all expense at their visiting the Lodges, as other Secretaries' privileges have been.

March 7th, 1787.

RESOLVED AND ORDERED,

That no business of any sort be entered upon, at any meeting of the Grand Lodge, after eleven o'clock; and that the Grand Secretary do attend early, for the purpose of collecting the dues and contributions of the different Lodges as the Brethren enter.

His Grace the DUKE of ATHOLL, Grand Master,

March 7th, 1792.

Upon reading the Report and Regulations of the last General Grand Chapter,

RESOLVED AND ORDERED,

That a general uniformity of the practice and ceremonies of the Ancient Craft, may be preserved and handed down unchanged to posterity. The Lodges in London and Westminster, shall be required to recommend a Brother from each Lodge,

who must be a Master or Past Master and otherwise well skilled in the Craft, to be put in nomination at the Grand Chapter, in October of each year, to be elected one of the nine Excellent Masters ; who are allowed to visit the Lodges : and should occasion require, they are to report thereon to the Grand Chapter, or the Right Worshipful Deputy Grand Master, who will act as he shall deem necessary.

September 5, 1792.

RESOLVED AND ORDERED,

That the Right Worshipful Grand Master or his Deputy be requested to grant such Warrants as are vacant, to such Lodges as apply for the same, giving the preference or choice to the senior Lodges respectively ; And that the Sum of Five Guineas to be paid into the Fund of Charity, shall be the established fees on taking out a senior Warrant.

December 5, 1792.

ORDERED,

That the sum of three Shillings be in future paid to the Grand Secretary for a Master Mason's Grand Lodge Certificate; he paying the expense of parchment and printing the same.

December 11, 1793.

ORDERED,

That immediately after the quarterly communication of December in every year, the Grand Secretary, shall summon a Meeting of the Grand Officers and the Masters of the Town Lodges, to meet within one week for the purpose of inspecting and auditing the Accounts of the current year; and report thereon to the next meeting of the Grand Lodge.

March 5, 1794.

RESOLVED AND ORDERED,

That the Country, Foreign, and Military, Lodges, holding warrants under the Ancient Grand Lodge of England (where no Grand Lodge is held), shall pay to the Grand Fund of Charity, the sum of Five Shillings upon the registry of every new-made Mason, *independent of, and with the Grand Secretary's Fee of one Shilling, as usual.* And they are requested to make a return of all such new-made Masons to be registered on or near every St. John's Day, *viz.* in June and December.

The Lodges in and adjacent to London to pay as heretofore,—Ten Shillings and Sixpence for every

new-made Mason ; exclusive of one Shilling to the Grand Secretary,—and one Shilling per quarter for each contributing member to the Lodge.

March 7, 1798.

RESOLVED AND ORDERED,

That the Stewards' Lodge be in future empowered to relieve distressed Brethren with any sum, according to their discretion, not exceeding Ten Pounds.

ORDERED,

That no Sum of Money granted by the Stewards' Lodge to any petitioning Brother, shall be paid to any person but the petitioner himself ; who if prevented to attend the Committee by indisposition or other cause ; it shall be left in the hands of the Grand Secretary or his Deputy ; who is to see that the relief intended, shall reach the hands of the party so applying.

June 1st, 1803.

ORDERED,

That in order to prevent the intrusion of improper persons into the Grand Lodge, and for the better conducting the business thereof during that time, none but the immediate members be permitted to

enter the Grand Lodge without leave from the Grand Master or presiding Grand Officer, and that each member shall sign his name and rank in his Lodge, in a book provided for that purpose, in the outer porch. And the Excellent Masters for the time being, shall be required, in rotation, to attend early, and carry the same into effect.

ORDERED,

That the Grand Secretary or his Deputy shall attend the Steward's Lodge, with the Books, punctually at seven o'clock, in default whereof, to be subject to a fine of Two Shillings and Sixpence.

STEWARD'S LODGE, *April 16th, 1806.*

It was recommended to the Grand Lodge, that the Grand Secretary shall not be allowed to receive partial quarterage from individual Members, on any pretence whatever; which being read in Grand Lodge, 4th June following—was unanimously confirmed, and ordered accordingly.

GRAND LODGE, *4th March, 1812.*

RESOLVED AND ORDERED,

That from and after the next quarterly meeting of the Grand Lodge in September next, no person shall be made a Mason in any warranted

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Lodge, under the Constitution, for a less sum than **THREE POUNDS THREE SHILLINGS**, upon any pretence whatsoever, under no less a penalty than that of forfeiting their warrant, and the same shall be cancelled and disposed of, as all other dormant warrants have been renewed in times past.

June 3, 1812.

RESOLVED AND ORDERED,

That every Lodge in and adjacent to the cities of London and Westminster, upon the Registering of every new-made Mason, shall contribute and pay the Sum of *Five Shillings*; and that every Country, Foreign, and Military Lodge, upon the Registering of every new-made Mason, shall in like manner pay the Sum of *Two Shillings and Six Pence*; which Sums shall go, and be paid in aid of the "*Institution for Clothing and Educating the Sons of Deceased and Indigent Ancient Freemasons.*"

MASONIC CHARITY.*July 3, 1798.*

A meeting took place for the purpose of establishing a Masonic Charity, for educating and clothing the Sons of indigent Freemasons. A subscription was opened to carry this object into execution, and six children were immediately put upon the establishment. Since that period the Charity has been gradually approaching to its present flourishing state. Aided by the very liberal contributions of the Masonic Craft, in all parts of the world, of the Grand Lodge in particular, the Right Worshipful the Grand Master, His Grace the Duke of Atholl, the several Grand Officers individually, as well as of many others not of the Fraternity, but who have felt proud to assist so laudable an institution ; its funds have generally increased, and the establishment has been extended. The number of children, who partake of the benefits of this Charity, which was originally only six, has been gradually enlarged ; and at the celebration

of the jubilee, when all ranks of society joined in joyful commemoration of our gracious Sovereign's long and happy reign, the establishment was increased to fifty, that being the number of years during which his Majesty had then held the dominion of these realms.

The children admitted on this Charity are clothed, and put out to school, in the neighbourhood of their residence, at the expense of the Institution, the funds not being yet extensive enough for the erection of a School-house ; which object, however, by the aid of future voluntary contributions, the Directors of the establishment hope hereafter to accomplish. The more especially as, at the present period, all classes of subjects are striving who shall be foremost in giving education to the poor of all denominations. Upon such an occasion, the Masonic Body, it is hoped, will not be backward in contributing to so good a work. The impulse of Charity is universal ; when therefore every other class of the community is distributing, with a liberal hand, enlightenment and education to the poor, the principles of Masonry demand that Freemasons should not neglect theirs.

REGULATIONS

FOR THE

GOVERNMENT OF THE GRAND LODGE

DURING THE TIME OF PUBLIC BUSINESS.

1°. That no Brothers be admitted into the Grand Lodge, but the immediate members thereof, viz. the four present; and all former Grand Officers, the Treasurer and Secretary, the Masters, Wardens, and Past Masters, of all regular Lodges; except a Brother who is a petitioner or witness in some case, or one called in by motion.

2°. That at the third stroke of the Grand Master's gavel, there shall be a general silence; and that he who breaks silence, without leave from the chair shall be publicly reprimanded.

3°. That under the same penalty every Brother shall keep his seat, and keep strict silence

whenever the Grand Master or Deputy shall think fit to rise from the chair, and call *to order*.

4°. That in the Grand Lodge every member shall keep in his seat (according to the number of his Lodge) and not move about from place to place during the communication, except the Grand Wardens, as having more immediately the care of the Grand Lodge.

5°. That no Brother is to speak more than once to the same affair, unless to explain himself, or when called upon by the chair.

6°. Every one that speaks shall rise and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid penalty; unless the Grand Master find him wandering from the point in hand, shall think fit to reduce him to order; for then the said speaker shall sit down; but after he has been set right, he may again proceed if he observes due order and decorum.

7°. If in the Grand Lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same nature, the Grand Master or Deputy, in

the chair, shall peremptorily order him to quit the Lodge-room for that night.

8°. That whoever shall be so rude as to hiss at any Brother, or at what another says or has said, he shall be forthwith solemnly excluded the communication, and declared incapable of ever being a member of the Grand Lodge for the future, till another time he publicly own his fault, and his grace be granted.

9°. No motion for a new regulation, or for the continuance or alteration of an old one, shall be made, till it be first handed up in writing to the chair; and, after it has been perused by the Grand Master, at least ten minutes, the thing may be publicly moved it shall then be audibly read by the Secretary; and if seconded it must be immediately committed to the consideration of the whole assembly, that their sense may be fully taken upon it; after which the question shall be put.

10°. The opinion or votes of the members are to be signified by holding up of hands; that is, one hand each member; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal, as to render the counting them useless.

Nor should any other kind of division ever be admitted among Freemasons.

In order to preserve harmony, it was thought necessary to use counters and a balloting box, when occasion required.

My Son, forget not my law ; but let thine heart keep my commandments ; and remove not the ancient land-mark which thy fathers have set.

SOLOMON.

REGULATIONS
FOR THE
STEWARDS' LODGE
OR
COMMITTEE OF CHARITY.

I. THIS Committee shall be and consist of, all present and former Grand Officers, Secretary, and Treasurer, with the Masters of ten regular Lodges, who shall be summoned and obliged to attend in rotation: that is to say, five from the oldest Lodges, and five from the youngest, to meet* upon the third Wednesday in every calendar month, to hear all petitions, and to order such relief to be given

* The Stewards for distributing the charity, meet at the Crown and Anchor Tavern, Strand, at seven o'clock in the evening.

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to distressed petitioners, as their necessity may appear, and prudence may direct.

II. That all collections, contributions, and other charitable sum or sums of money, of what nature or kind soever, that shall at one time be brought into the Grand Lodge, shall be deposited in the hands of the Treasurer (or such other persons as the Grand Lodge shall appoint) who is not to disburse or expend the same, or any part thereof, on any account whatever, without an order from the said Committee, which order shall be signed by the presiding Officer, and countersigned by the Grand Secretary or his Deputy.

III. That neither the Grand Officers, Secretary, nor any other person whatever, shall sign any order on the Treasurer, for any sum or sums of money, until the same be first approved of by a majority of the Committee (or Stewards) then present, and entered in their transaction-book, together with the name of the person or persons to whom the same is given.

IV. That no anonymous letter, petition, or commendation, by or from any person, or on any account or pretence whatsoever, be introduced or read in this Committee.

V. That all petitions to the Right Worshipful the Steward's Lodge, from Brethren belonging to Lodges in and adjacent to the cities of London and Westminster, be left with the Grand Secretary, at least three days before the monthly meeting or every Steward's Lodge, upon which the petitioners are to be heard and considered of respectively. Sojourners and travelling Brothers, at the discretion of the Steward's Lodge, as heretofore.

VI. That no Masons shall be considered and relieved, but such as are clear on the Grand Lodge books, they must have contributed not less than twelve months, to the Grand Fund, and have been members of a warranted Lodge during that time. That sojourners, or travelling Masons may be relieved by private contribution, or out of the fund, as the majority shall think proper, if properly certified; viz. if under the government of any other Ancient Grand Lodge than this in London, the certificate must be from the Grand Lodge under which they act, or it cannot be received.

VII. That all petitions or recommendations shall be signed by the Master and Wardens of the petitioner's Lodge, who shall attend the Stewards' Lodge (or Committee) and attest the truth of the

petition. The petitioner shall also attend, if in or adjacent to London, except in case of sickness, lameness, or imprisonment, and prove to the satisfaction of the Stewards, that he or they have been formerly in reputable circumstances.

VIII. That any Brother may send in a petition or recommendation, but none shall be admitted to sit or hear the debates, but the Grand Officers, Secretaries, and Treasurer, with the ten Masters summoned for that purpose.

IX. That it shall be the inherent power of this Committee, or Stewards' Lodge, to dispose of the fund of charity, to charitable use, and no other, (and that only to such persons who shall appear by their petitions aforesaid, to be deserving and in real want of charitable and brotherly assistance), and that, either by weekly support, or, as they shall judge most prudent and necessary.

X. That no extraneous Brother, that is, not made in a regular Lodge, but made in a clandestine manner (without the Grand Master's warrant), or only with a view to partake of the charity; nor any assisting at such irregular makings, shall be qualified to receive any assistance therefrom according to the sixth and seventh regulations for charity.

XI. That this Committee shall have full power and authority to hear and adjust all matters concerning Freemasons and Freemasonry, that shall be laid before them* (except making new regulations, which power is wholly vested in the Grand Lodge); and their determinations shall be final, except when an appeal shall be made to the Quarterly Communication.

XII. That for the speedy relief of distressed petitioners, any three of the Masters, duly summoned, with or without the Grand Officers, the Secretary or Deputy, and books always present, shall be a quorum, and may proceed to business as prudence and brotherly love shall direct.

XII. That all the transactions of this Stewards' Lodge, or Committee of Charity, shall be audibly read by the Grand Secretary, at every Meeting of the Grand Lodge, upon the first Wednesday in March, June, September, and December.

XIV. This Committee being fully empowered to hear complaints of a Masonic nature (as ap-

* The regular mode of making such complaint is by giving notice to the Grand Secretary at least three days previous to such meeting in order that he may summon all parties concerned if requisite.

pears by Regulation XI) and to punish delinquents according to the laws of the Craft; for that reason they shall most religiously adhere to the old Hebrew regulation, *vis.* If a complaint be made against a Brother by another Brother, and he be found guilty, he shall stand to the determination of this, or the Grand Lodge: But if a complaint be made against a Brother, wherein the accuser cannot support his complaint to conviction, the said accuser shall suffer such penalty as the person so accused might have been subject to, had he been really convicted on such complaint.

LAWS AND REGULATIONS

FOR THE

INSTRUCTION AND GOVERNMENT

OF THE

HOLY ROYAL ARCH CHAPTERS,*Under Sanction of the Grand Lodge of England,*

ACCORDING TO THE OLD CONSTITUTIONS.

His Grace the DUKE of ATHOLL, Grand Master.

Revised, amended, and approved in General Grand Chapter, at the Crown and Anchor Tavern, Strand, London, 1st April, 1807.

ANCIENT MASONRY consists of four Degrees—The three first of which are, that of the APPRENTICE, the FELLOW CRAFT, and the sublime degree of MASTER; and a Brother, being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted to the fourth degree, the **HOLY ROYAL ARCH**.

This degree is certainly more august, sublime, and important than those which precede it, and is the summit and perfection of Ancient Masonry. It impresses on our minds a more firm belief of the existence of a Supreme Deity, without beginning of

days, or end of years, and justly reminds us of the respect and veneration due to that Holy Name. Until within these few years, this degree was not conferred upon any, but those who had been a considerable time enrolled in the Fraternity; and could, beside, give the most unequivocal proofs of their skill and proficiency in the Craft.

It must of consequence, be allowed, that every regular and warranted Lodge possesses the power of forming and holding Meetings in each of these several degrees, the last of which, from its pre-eminence, is denominated, among Masons, a CHAPTER. That this Supreme Degree may be conducted with that regularity, order and solemnity, becoming the sublime intention with which it has from time immemorial been held, as an essential and component part of Ancient Masonry, and that which is the perfection and end of the beautiful system; the Excellent Masons of the Grand Lodge of England, according to the old Constitutions, duly assembled and constitutionally convened in General Grand Chapter, have carefully collected and revised the regulations which have long been in use for the government thereof; and have adopted them in manner following; that under the sanction of the Grand Lodge, they may be transmitted to every warranted

Lodge on the register, and be solemnly and finally made a part of the Laws and Regulations, for the government of the Craft. Such Lodges as do not strictly conform thereto, will be subject to the censure of the Grand Lodge, and liable to have their Warrant cancelled.

I. There shall be a General Grand Chapter of the Holy Royal Arch, held half yearly, at the *Crown and Anchor Tavern, Strand*, on the first Wednesday in the months of *April* and *October*. That, agreeably to established custom, the Officers of the Grand Lodge, for the time being, are considered as the Grand Chiefs, and are to preside at all Grand Chapters, according to seniority; they usually appoint the most expert R. A. Companions to the other Offices; and none but Excellent Masons, being Members of warranted Lodges, in and near the Metropolis, shall be members thereof. Certified sojourners may be admitted as visitors only.

II. That General Grand Chapters may be held more frequently, if occasion requires: application for that purpose being made to the Grand Chiefs, by at least six Excellent Masons; but at such Grand Chapters of emergency, any established law shall not be altered, nor shall any new law that may be

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made, be binding, until ratified and confirmed by a regular half-yearly General Grand Chapter.

III. That register books shall be kept by the Grand Scribe for the insertion of every Brother's name, as well as all other transactions, relating to this most excellent degree; and for the better security against all improper admissions to the Holy Royal Arch, the return of Brothers so admitted, by the private Chapter of their own or other Lodge, *together with the Certificate of their qualification* (as in Art. VI) shall be presented at such Grand Chapter as aforesaid, to be then examined, previous to their names being recorded in the register books of the Grand Chapter.

IV. That no Chapter of Holy Royal Arch shall be held, or considered acting under the authority of this Grand Chapter, unless the party composing such Chapter, shall possess a regular subsisting Warrant of Craft Masonry, granted by this Grand Lodge, or a Charter of Constitution, specifically granted for that purpose, and which Warrant (or Constitution) must be produced at every meeting of said Chapter.

V. That no Chapter shall be convened and held for the purpose of exalting any person to the degree of Holy Royal Arch Mason, unless six regular and registered Royal Arch Masons be present,

VI. That no person shall be admitted to this Supreme Degree, but he who hath regularly and faithfully attained the three progressive degrees, and hath passed the Chair, nor until he hath been registered in the Grand Lodge books, as a Master Mason, for twelve months at least, prior to his application for that purpose; he must also be approved on examination by some one of the Grand Chiefs or Grand Scribes, to ascertain which, a certificate to the following purport must be given, and signed in open Lodge, and further attested by the Grand Secretary.

To the Presiding Chiefs of the Chapter of Excellent Royal Arch Masons, under sanction of Lodge No.

Whereas our trusty and well-beloved Brother

a Geometrical Master Mason and Member of our Lodge, has solicited us to recommend him as a Master Mason, every way qualified for passing the Holy Royal Arch: We do hereby certify, that so far as we are judges of the necessary qualifications, the said Brother has obtained the unanimous consent of our Lodge for this Recommendation.

Given under our Hands this

day of

A. L. 581 A. D. 181

Secretary

W. M.

S. W.

J. W.

VII. But in the Country Foreign and Military Lodges, a Brother being qualified, as is specified in

the foregoing regulation, where the Grand Lodge Books cannot be so readily examined, the form of Certificate to be in manner following.

*Whereas our trusty and well-beloved Brother
a Geometrical Master Mason, and
Registered in the Grand Lodge Books for more than
twelve months past, as appears by his Certificate from
the Lodge No. under sanction of the G. L.
of * hath solicited us to recommend him
as a Master Mason, every way qualified for passing
the Royal Arch; and the said Brother having passed
the Chair, we do hereby certify, that so far as we are
judges of the necessary qualifications, the said Brother
hath obtained the unanimous consent of our Lodge for
this Recommendation.*

*Given under our Hands, this day of
A. L. 581 A. D. 181*

Secretary

W. M.

S. W.

J. W.

VIII. That on application for being registered in the Grand Chapter Books, the form of the return to the Grand Scribe shall be in manner following, accompanied by the foregoing Recommendation.

*We the three Chiefs and Scribe, whose Names are here-
unto subscribed, do certify, that in a Chapter of
Holy Royal Arch, convened and held under sanction
and authority of the Warrant of the Worshipful*

* England, Scotland, Ireland, either of the United States of America, or the East or West Indies, &c. must be here inserted as the case may be.

Lodge No. *Our beloved Brother*
having delivered to us the recommendation
of the Lodge hereunto subjoined, and proved himself
by due examination, to be well qualified in the several
degrees of Apprentice, Fellow Craft, and Master
Mason, and having passed the Chair, was by us ad-
mitted to the supreme degree of Excellent Royal
Arch Mason.

Given under our Hands and Masonic Mark in
Chapter, this day of in the
Year of Masonry, 581 A. D. 181

Z.

Scribe E.

H.

J.

IX. That in the Country or Foreign Lodges,
 a Brother producing the requisite testimonials of
 his qualification, as required in Art. VII, and being
 approved on examination by the three Chiefs of the
 Chapter to whom the Brother is so recommended,
 is entitled to be admitted to this Sublime Degree,
 and be immediately registered in the Grand Chapter
 Books, and receive a Certificate, if required.

X. That from and after the 7th of October,
 1807, no Chapter of H. R. A. shall exalt any per-
 son to this Supreme Degree for a less sum than ONE
 GUINEA; out of which, the Chapter shall account
 for, and pay to the Grand Scribe, Three Shillings, as
 the fee for registering each name in the Grand Chap-
 ter Books; of which Two Shillings shall be applied

to the general Fund of the Grand Lodge, the remaining Shilling as a perquisite to the Grand Scribe for his trouble, &c.

XI. That every registered Royal Arch Brother shall be entitled to a Grand R. A. Certificate, either on paper or parchment, on paying three Shillings for the same.

XII. Every Chapter, either in town, country, or abroad, held under sanction of this Supreme Grand Chapter, shall, as often as any exaltations may take place, make a return of such proceedings to the Grand Scribe, containing the name of every Brother who may have been exalted to this Supreme Degree; and shall continue, at least, once in every half year to make such return, containing the names of those, who from time to time may be exalted; as well of those who may join such Chapter, mentioning the time when, and the Chapter at which, such Brother may have been originally exalted:—together with the registering fees for the same, at three Shillings each. Of all which the Grand Scribe shall make his report at every General Grand Chapter.

XIII. That a general uniformity of the practice and ceremonies of Ancient Masonry may be preserved and handed down unchanged to pos-

terity—The Grand Chapter shall elect annually in *October*, NINE SKILFUL ROYAL ARCH MASONS, who must be approved by the Grand Lodge. They shall assist the Grand Officers in visiting the Lodges. At the same time, they are not to be considered as Members, or in virtue of their Office, to have a voice in the internal affairs of a Lodge; otherwise, than by a reference upon any point of the general Laws of the Order, upon which, the Members themselves may not be able to determine: and if occasion should require, they are to report their proceedings to this Grand Chapter, or to the R. W. Deputy Grand Master, who will act as may be deemed necessary.

These Laws and Regulations are to be considered as part of the Rules and Orders of the Grand Lodge, a due attention to which is strictly enjoined to be observed. And it is hereby ordered, that they be inserted in the Book of Bye-Laws of every Lodge, in order to refer to, whenever wanted.

. Upon all matters relating to this Sublime Degree, application must be made to the Grand Scribe, Brother Edwards Harper, No. 207, Fleet Street, London.

EXTRACTS

From the Proceedings of the Grand Lodge.

December 27, 1791.

THE Deputy Grand Master having ordered the Grand Secretary to communicate, as usual, with the Grand Lodges, on the election of the Duke of Atholl, and the other Grand Officers, the 7th of September last, and installed this day, the Grand Lodge of Scotland was pleased to return a very cordial and favourable answer; and as it breathes the true and genuine spirit of Freemasonry, and also proves the good understanding that has hitherto, and we trust ever will subsist between the Grand Lodges of the whole Ancient communication, it may not be unpleasing to the Brethren of the Ancient Craft to insert it.

“Edinburgh, 10th Dec. 1791.

“Right Worshipful Sir and Brother,

“Your obliging favour of the 4th ult. came duly to hand. The Grand Lodge of Scotland receive, with pleasure, the information you give of

the election of the Most Noble and Puissant Prince John, Duke of Atholl, to be your Grand Master. The repeated proofs which have already been given of His Grace's attachment to the Craft, both in England and Scotland*, afford sufficient evidence upon which to hope, that he will persevere in his exertions, to render it more and more prosperous and respectable; while His Grace's virtues and abilities qualify him in an eminent degree, to promote these valuable purposes, the choice reflects the highest honour upon the discernment, zeal, and taste of the Brethren of England, in placing him again in so dignified a situation. The Grand Lodge of Scotland, therefore, most heartily congratulates you upon the happy choice you have made, and earnestly wish, that every masonic virtue may flourish during his Grace's administration; for the stability of the Craft has sufficiently demonstrated the power and the virtue of its principles, and their perfect conformity to sound reason, and the best dictates of the human heart.

“ Its long and uninterrupted existence in the world is a circumstance which cannot escape the observation of the contemplative, nor fail to excite

* His Grace having been Grand Master of Scotland.

some degree of wonder in those at least who understand not its pure and well-formed system. It has stood the waste of time through many revolving ages, amidst the successive revolutions of states and empires, of human laws and customs. It has remained without any change in its principles, and without any material alteration in its original form. Placed on the immovable basis of the best natural principles of the human heart, its pillars have remained unshaken amidst the rage of every varied storm, and to this hour have suffered no decay.

“ While such are the principles and such the stability of the Craft, let us unite in our exertions to disseminate the knowledge of those principles, not only among the Lodges immediately under our charge, but in distant parts which have not been blessed with their influence.

“ I have the honour to be, &c. &c.

“ WM, MASON, *Grand Secretary.*

“ ROBERT LESLIE, Esq,

“ Secretary to the Grand Lodge of England.”

The same cordial zeal and brotherly affection subsist with us and the sister Grand Lodge in Ireland, as also with the Grand Lodges of Canada, Pennsylvania, Maryland, South Carolina, New

York, New England, Nova Scotia, and Massachusetts, at Gibraltar, and most of the Provinces and Islands in the East and West Indies: and from whom the most friendly communications are constantly and regularly received.

At the particular request of the Ancient Masons in Canada, a Grand Warrant was granted on the 7th of March, 1792, constituting and appointing his Royal Highness Prince Edward (now Duke of Kent) Grand Master of Canada; to His Royal Highness's persevering zeal and condescending manners, the Fraternity in that quarter are particularly indebted, for much of their present strength and respectability.

On the 12th of July, 1799, an Act of Parliament was passed "for the more effectual suppression of Societies established for seditious and treasonable purposes, and for preventing treasonable and seditious practices."—The Society of Freemasons in general, are most particularly indebted to our Noble Grand Master, His Grace the Duke of Atholl, for his very kind attention and anxious zeal, manifested towards the Order on that occasion, in obtaining the insertion of sundry clauses, thereby exempting generally, Masons Lodges under

certain restrictions and regulations, from the penalties of the act. On our conforming to the rules laid down in this act, which we are assured every Mason under the Ancient Constitution will cheerfully do, we may, in defiance of the false charges and insinuations that have been brought against the Society, rest secure in our Lodges, and continue to derive those blessings, under sanction of the best Constitution and the mildest Government on Earth.

In this place, we shall be excused in recording a circumstance, which is too important to pass unnoticed.

On the 15th of May, 1800—His Majesty having been fired at with a loaded pistol, by a daring assassin, from the Pit of Drury-Lane Theatre, nothing could equal the indignation which was universally felt by the nation at large in this bold attempt on the life of a Sovereign, who justly reigns in the hearts of his people, and who never by one act of his life provoked their resentment.

The happy escape of his Majesty from so daring an attempt on his sacred person, produced addresses from every part of the kingdom: in such general testimonies of loyalty and affection, the Ancient Fraternity were desirous of being foremost in ex-

pressing those sentiments of devotion and peculiar attachment to their Sovereign; and which, as Men and Masons, they so powerfully felt. Accordingly, at a Grand Lodge, called for the especial purpose, on the 24th June, the following appropriate Address was proposed by our late worthy and much respected Deputy Grand Master, Wm. Dickey, Esq., and passed unanimously: it was afterwards presented to his Majesty at the Levee.

TO THE

KING'S MOST EXCELLENT MAJESTY.

The humble Address of the Most Ancient and Honourable Fraternity of FREE and ACCEPTED MASONS of ENGLAND, according to the Old Institutions, under the Grand Mastership of the Most Noble Prince, John Duke of ATHOLL.

WE, your Majesty's most dutiful subjects, the Grand Officers, with the Masters and Wardens of the Warranted Lodges of Free and Accepted Masons in Grand Lodge assembled, beg leave to offer our sincere congratulations, on your late providential escape from the atrocious attempt of a daring assassin. We, in common with our Fellow-Citizens, know how to estimate the value of a life dis-

tinguished no less by private virtue, than by an uniform concern for the welfare of your people; and we join with them in gratitude to the Supreme Being for its preservation. But we have an additional motive for expressing our joy. Honourably exempt from that suspicion which has attached to Societies in foreign countries, constituted with forms similar to our own, we do not forget that amidst the restraints which the vigilance of your Government has found necessary to impose, we are permitted to hold our regular assemblies. We assure your Majesty, that no class of your Subjects entertains a more sincere attachment to your Person, and to the Constitution, or will show a greater zeal in their support. May the life, so justly dear to us, be long preserved, and may the Great Architect of the Universe continue to protect it from the machinations both of public and private Enemies.

Signed, by Order of the Grand Lodge, in London, the 24th Day of June, in the Year of our Lord, 1800, and in the Year of Masonry, 5800.

W.M. DICKEY, Deputy Grand Master.

AN ADDRESS,

*Delivered by a Noble Brother to his Son, on his first Initiation
into Freemasonry.*

I congratulate you on your admission into the most ancient, and perhaps the most respectable society in the universe. To you the mysteries of Masonry are about to be revealed, and so bright a Sun never shewed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue?—May this reflexion inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue!

These are the wishes of a Father and a Brother conjoined. Of you the greatest hopes are raised: let not our expectation be deceived. You are the SON OF A MASON, who glories in the profession: and for your zeal and attachment, your silence and good conduct, your Father has already pledged his honour.

You are now, as a member of this illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to

your view, wherein true patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligation which influenced the first BRUTUS and MANLIUS to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honour and reputation of this venerable Order.

This moment, my Son, you owe to me a second birth; should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient Masters, peruse our history and our constitutions. The best, the most humane, the bravest, the most civilized of men, have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on the earth have aided the foundation of their most amiable qualities in Masonry. The wisest of Princes, SOLOMON, promoted and brought to perfection our noble Institution, and raised a Temple to the Eternal and Supreme Ruler of the Universe.

Swear, my Son, that you will be a true and faithful Mason. Know, from this moment, I centre the affection of a Parent in the name of a Brother and a Friend. May your heart be susceptible of

love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and never forget the ties which bind you to honour and to justice.

View not with indifference the extensive connexions you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your King and your Country, and deem the knowledge you have this day attained, the happiest acquisition of your life.

Recall to your memory the ceremony of your initiation; learn to bridle your tongue and govern your passions; and ere long you will have occasion to say: "In becoming a Mason I truly became the man; and while I breathe will never disgrace a jewel that Kings may prize."

If I live, my Son, to reap the fruits of this day's labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and a worthy FREEMASON.

"Fathers alone a Father's heart can know
 "What secret tides of still enjoyment flow,
 "When Brothers love, but if their hate succeeds,
 "They wage the war, but 'tis the Father bleeds."

YOUNG.

THE

FREEMASON'S MEMENTO,

By Brother T. M. of Southton.

M — Magnitude, Moderation, Magnanimity.
A — Affability, Affection, Attention.
S — Silence, Secrecy, Security.
O — Obedience, Order, Economy.
N — Noble, Natural, Neighbourly.
R — Rational, Reciprocatve, Receptive.
Y — Yielding, Ypight, Yare.

Masonry, of things, teaches how to attain
 their just **Magnitude.**
 to inordinate affections the art of **Moderation.**
 it inspires the soul with true **Magnanimity.**
 It also teaches us **Affability,**
 to love each other with true **Affection.**
 and to pay to things sacred a just **Attention,**
 It instructs us how to keep **Silence.**
 to maintain **Secrecy.**
 and preserve **Security.**
 Also to whom it is due **Obedience,**
 to observe good **Order.**
 and a commendable **Economy.**
 It likewise teaches us how to be worthily . . . **Noble.**
 truly **Natural.**
 and without reserve **Neighbourly.**
 It instils principles indisputably **Rational.**
 and forms in us a disposition **Reciprocatve.**
 and **Receptive.**
 It makes us to things indifferent **Yielding.**
 to what is absolutely necessary perfectly . . **Ypight.***
 and to do all that is truly good most willingly **Yare.†**

* Fixed.

† Ready. Vide Johnson's Dictionary.

CHARITY OR LOVE,

A Principle necessary to every Freemason.

Blest is the Man whose soft'ning heart
 Feels all another's pain :
 To whom the supplicating eye
 Was never raised in vain :

Whose breast expands with generous warmth,
 A stranger's woes to feel ;
 And bleeds in pity o'er the wound
 He wants the pow'r to heal.

He spreads his kind supporting arms
 To every child of grief ;
 His secret bounty largely flows,
 And brings unasked relief.

To gentle offices of love
 His feet are never slow ;
 He views, through Mercy's melting eye,
 A brother in a foe.

To him protection shall be shown ;
 And mercy from above
 Descend on those who thus fulfil
 The perfect law of love.

My passions still, my purer breast inflame,
 To sing that God, from whom existence came ;
 Till heav'n and nature in the concert join,
 And own the author of their birth divine.

BOYSE.

A
SELECTION
OF
MASONIC SONGS,
WITH SEVERAL INGENIOUS
PROLOGUES AND EPILOGUES;
TO WHICH IS ADDED
SOLOMON'S TEMPLE,
AN ORATORIO.

128
MASONIC SONGS.
We've drove the rude Vandals and Glocks off the stage
Reaving the Arts of Agriculture and age
Vespasian despoil'd the vast Temple in vain
Since so many now reign
**A
SELECTION**

OF
MASONIC SONGS.

I. THE GRAND MASTER'S SONG.

Thus mighty Eastern kings, and some
Of Abram's race, and monarchs good
Of Egypt, Syria, Greece and Rome,
True ARCHITECTURE understood;

No wonder then if Masons join
To celebrate those Mason kings;
With solemn note and flowing wine,
Whilst ev'ry Brother jointly sings.

CHORUS.

Who can unfold the Royal Art,
Or show its secrets in a song;
They're safely kept in Mason's heart,
And to the ancient Lodge belong.

II. THE DEPUTY GRAND MASTER'S SONG.

N.B. The two last lines of each verse is the Chorus.

On, on, my dear brethren, pursue your great lecture,
And refine on the rules of old Architecture;
High honour to Masons the Craft daily brings,
To those Brothers of Princes and Fellows of Kings.

We've drove the rude Vandals and Goths off the stage,
Reviving the Arts of Augustus' fam'd age;
Vespasian destroy'd the vast Temple in vain,
Since so many now rise in Great George's mild reign.

The noble five Orders, compos'd with such art,
Will amaze the fix'd eye and engage the whole heart;
Proportion's sweet harmony gracing the whole,
Gives our work, like the glorious creation, a soul.

Then Master and Brethren preserve your great name,
This Lodge so majestic will purchase your fame;
Rever'd it shall stand till all Nature expire,
And its glories ne'er fade, till the World is on fire,

See, see behold here what rewards all our toil,
Enlivens our genius, and bids labour smile;
To our noble Grand Master let a bumper be crown'd,
To all Masons a bumper, so let it go round.

Again, my lov'd Brethren, again let it pass,
Our ancient firm union cements with the glass;
And all the contentions 'mongst Masons shall be,
Who better can work or who best can agree.

To the Right Worshipful the Grand Master:

III. GRAND WARDEN'S SONG.

Let Masonry be now my theme,
Throughout the globe to spread its fame,
And eternize each worthy Brother's name:
Your praise shall to the skies resound,
In lasting happiness abound,
And with sweet union all your deeds be crown'd.

efforts.

Sing then my Muse to Mason's glory,
Your names are so raver'd in story
That all th' admiring world do now admire ye.

Let harmony divine inspire
Your souls with love and gen'rous fire,
To copy well wise Solomon, your sire;
Knowledge sublime shall fill each heart,
The rules of geometry t' impart;
While wisdom, strength, and beauty, crown the Royal Art.
Chorus. Sing then my Muse, &c.

Let ancient Masons' healths go round,
In swelling cups all cares be drown'd,
All hearts united 'mongst the Craft be found;
May everlasting scenes of joy,
Our peaceful hours of bliss employ,
Which Time's all-conq'ring hand shall ne'er destroy.
Chorus. Sing then my Muse, &c.

My Brethren, thus all cares resign,
Your hearts let glow with thoughts divine;
And veneration show to Solomon's shrine;
Our annual tribute thus we'll pay,
That late posterity shall say
We've crown'd with joy this happy, happy, day.
Chorus. Sing then my Muse, &c.

*To all those Noble Lords, and Right Worshipful Brethren,
who have been Grand Masters.*

IV. THE SECRETARY'S SONG.

Ye Brethren of the ancient Craft,
 Ye fav'rite sons of fame,
 Let bumpers chearfully be quaff'd,
 To each good Mason's name;
 Happy, long happy may he be,
 Who loves and honours Masonry.
With fal, la, la, la, &c.

In vain would D'Anvers with his wit,
 Our slow resentment raise;
 What he and all mankind have writ,
 But celebrates our praise.
 His wit this only truth imparts,
 That *Masons* have firm faithful hearts.

Ye British fair, for beauty fam'd,
 Your slaves we wish to be;
 Let none for charms like yours be nam'd,
 That loves not Masonry;
 This maxim D'Anvers proves full well,
 That *Masons* never kiss and tell.

Freemasons! no offences give,
 Let fame your worth declare;
 Within your compass wisely live,
 And act upon the square;
 May peace and friendship e'er abound,
 And every Mason's health go round,

V. THE TREASURER'S SONG.

TUNE. *Near some cool shade.*

Grant me kind Heav'n what I request,
 In Masonry let me be blest;

Direct me to that happy place,
Where friendship smiles in every face;
Where freedom and sweet innocence
Enlarge the mind and chear the sense.

Where scepter'd reason from her throne,
Surveys the Lodge and makes us one;
And Harmony's delightful sway,
For ever sheds ambrosial day!
Where we blest Eden's pleasures taste,
While balmy joys are our repast.

Our Lodge the social virtues grace,
And Wisdom's rules we fondly trace;
Whole nature open to our view,
Points out the paths we should pursue;
Let us subsist in lasting peace,
And may our happiness increase.

No prying eye can view us here,
No fool or knave disturb our chear;
Our well-form'd laws set mankind free,
And give relief to misery;
The poor oppress'd with woe and grief,
Gain, from our bounteous hand, relief.

To all well-disposed and charitable Masons.

VI. THE MASTER'S SONG.

TUNE. *Goddess of Ease.*

Genius of Masonry, descend,
And with thee bring thy spotless train;
Our sacred rites do thou attend,
Whilst we adore thy peaceful reign;

Bring with thee Virtue, brightest maid,
 Bring Love, bring Truth, and Friendship here,
 While social Mirth shall lend her aid,
 To smooth the wrinkled brow of Care,
 Smooth the wrinkled brow of Care,

Come, Charity, with goodness crown'd
 Encircled in thy heav'nly robe,
 Diffuse thy blessings all around,
 To every corner of the globe:
 See, where she comes with pow'r to bless,
 And in her hand she grasps a heart,
 Which wounded is at man's distress,
 And bleeds at every human smart.

Tho' Envy mischiefs may devise,
 Tho' Falsehood be thy deadliest foe,
 Thou Friendship still shalt tower high,
 And sink thine adversaries low:
 Thy well built pile shall long endure
 Thro' rolling years preserve its prime;
 Upon a rock it stands secure,
 And braves the rude assaults of Time.

Ye happy few who here extend
 In perfect lines from East to West,
 With fervent zeal the Lodge defend,
 And lock its secrets in each breast:
 Since ye are met upon the Square,
 Bid Love and Friendship jointly reign,
 Be Peace and Harmony your care,
 Nor break the adamant chain.

Behold the Planets how they move,
 Yet keep due order as they run;

Then imitate the Stars above,
And shine resplendent as the Sun;
That when our Sons like us shall meet,
Our glorious deeds they may rehearse;
And say, their Fathers were so great
That they adorn'd the Universe.

THE TOAST.

To him who all things understood,
To him who found the Stone and Wood,
And him who nobly spilt his blood,
In doing of his Duty.

VII. THE WARDEN'S SONG.

From henceforth ever sing,
The Craftsman and the King,
With poetry and music sweet,
Resound their harmony complete:
And with geometry in skilful hand,
Due homage pay,
Without delay,
To the King and to our Master Grand;
He rules the free-born sons of art,
By love and friendship, hand and heart,

CHORUS.

Who can rehearse the praise,
In soft poetic lays,
Or solid prose, of Masons true,
Whose art transcends the common view;
Their secrets ne'er to strangers yet expos'd,
Reserv'd shall be,
By Masons free,

And only to the Ancient Lodge disclos'd;
 Because they're kept in Mason's heart,
 By Brethren of the Royal Art.

To all those Kings, Princes, and Potentates, who have encouraged the Royal Art.

VIII. THE FELLOW-CRAFT'S SONG.

Hail Masonry! thou craft divine!
 Glory of earth; from Heav'n reveal'd!
 Which doth with jewels precious shine,
 From all but Masons eyes conceal'd.

Chor. Thy praises due who can rehearse,
 In nervous prose or flowing verse.

As men from brutes distinguish'd are,
 A Mason other men excels;
 For what's in knowledge choice and rare,
 Within his breast securely dwells.

Chor. His silent breast and faithful heart.
 Preserve the secrets of the Art.

From scorching heat and piercing cold,
 From beasts whose roar the forest rends;
 From the assault of warriors bold,
 The Mason's Art mankind defends.

Chor. Be to this Art due honour paid,
 From which mankind receive such aid.

Ensigns of state that feed our pride,
 Distinctions troublesome and vain;
 By Masons true are laid aside,
 Art's free-born sons such toys disdain.

Chor. Ennobl'd by the name they bear,
 Distinguish'd by the badge they wear.

Sweet fellowship, from envy free,
 Calm converse of the brotherhood;
 The Lodge's lasting cement be,
 Which has, for ages firmly stood.

Chor. A Lodge thus built, for ages past
 Has lasted, and shall ever last.

Then in our songs be justice done,
 To those who have enrich'd the Art;
 From Adam down until this time,
 And let each brother bear a part.

Chor. Let noble Masons' healths go round,
 Their praise in lofty Lodge resound.

*To the Right Worshipful Grand Masters, ATHOLL,
 DONOUGHMORE and HUNTLEY.*

IX. THE ENTERED APPRENTICE'S SONG.

Come let us prepare,
 We Brothers that are,
 Assembled on merry occasion;
 Let's drink, laugh, and sing,
 Our wine has a spring,
 Here's a health to an accepted Mason.

The world is in pain,
 Our secrets to gain,
 And still let them wonder and gaze on;
 Till they're brought to light,
 They'll ne'er know the right
 Word or sign of an accepted Mason.

'Tis this and 'tis that,
 They cannot tell what,

Why so many great men of the nation
Should aprons put on,
To make themselves one,
With a free and accepted Mason.

Great Kings, Dukes and Lords,
Have laid by their swords,
Our myst'ry to put a good grace on;
And thought themselves fain'd,
To hear themselves nam'd
With a free and an accepted Mason.

Antiquity's pride
We have on our side,
Which maketh men just in their station;
There's nought but what's good,
To be understood,
By a free and an accepted Mason.

We're true and sincere,
And just to the fair,
They'll trust us on any occasion;
No mortal can more,
The ladies adore,
Than a free and an accepted Mason.

Then join hand in hand,
By each Brother firm stand,
Let's be merry and put a bright face on;
What mortal can boast,
So noble a toast,
As a free and an accepted Mason.

[This last verse is thrice repeated, in due form.]

To all the Fraternity round the Globe.

X. SONG.

The same Tune as the Fourth Song.

On you who Masonry despise,
 This counsel I bestow;
 Don't ridicule, if you are wise,
 A secret you don't know:
 Yourselves you banter, but not it;
 You show your spleen, but not your wit.
With a fa, la, la, &c.

Inspiring virtue by our rules,
 And in ourselves secure;
 We have compassion for those fools
 Who think our acts impure:
 We know from ignorance proceeds
 Such mean opinion of our deeds.
With a fa, la, la, &c.

If union and sincerity
 Have a pretence to please,]
 We Brothers of Freemasonry
 Lay justly claim to these.
 To State-disputes we ne'er give birth,
 Our motto friendship is, and mirth;
With a fa, la, la, &c.

Some of our rules I will impart,
 But must conceal the rest;
 They're safely lodg'd in Masons' hearts,
 Within each honest breast:
 We love our country and our king;
 We toast the ladies, and we sing.
With a fa, la, la, &c.

To the Worshipful Grand Wardens.

XI. SONG.

By Mason's Art th'aspiring domes,
 In stately column's shall arise ;
 All climates are their native homes,
 Their well-judg'd actions reach the skies :
 Heroes and Kings revere their name,
 While Poets sing their lasting fame.

Great, noble, gen'rous, good, and brave,
 Are titles they most justly claim ;
 Their deeds shall live beyond the grave,
 Which those unborn shall loud proclaim ;
 Time shall their glorious acts enrol,
 While love and friendship warm the soul.

To the perpetual Honour of Freemasons.

 XII. THE PASTMASTER'S SONG.

TUNE. *Rule Britannia.*

E'er God the Universe began,
 In one rude heap all matter lay,
 In one, in one rude heap all matter lay ;
 Which wild disorder over-ran,
 Nor knew of light one glimm'ring ray ;
 While in darkness o'er the whole,
 Confusion reign'd without control.

Then God arose, his thunders hurl'd,
 And bade the elements arise ;
 In air he hung the pendent World,
 And o'er it spread the azure Skies ;
 Stars in circles caus'd to run,
 And in the centre fix'd the Sun,

Then Man he call'd forth out of dust,
 And form'd him with a living Soul;
 All things committed to his trust,
 And made him Lord of all the whole;
 But ungrateful unto Heav'n
 He prov'd, and was from Eden driv'n.

From thence proceeded all our woes,
 Nor could mankind one comfort share;
 Until Freemasons greatly rose,
 And form'd another Eden here;
 Where true pleasure ever reigns,
 And native Innocence remains.

Here chrystal fountains bubbling flow,
 Here nought that's vile can enter in;
 The Tree of Knowledge here does grow,
 Whose fruit we taste yet free from sin;
 Whilst sweet Friendship does abound,
 And guardian Angels hover round.

THE TOAST.

*May no Freemason e'er repine at fate,
 But learn contentment in the humblest state;
 In Lodge may strict obedience be his plan,
 Since disobedience was the fall of Man.*



XIII. THE JUNIOR WARDEN'S SONG.

TUNE. *He comes, &c.*

Unite, unite, your voices raise,
 Loud, loudly sing Freemasons praise;
 Spread far, and wide, their spotless fame,
 And glory in the sacred name;

Behold, behold the upright band,
 In Virtue's paths go hand in hand ;
 They shun each ill, they do no wrong,
 Strict Honour does to them belong ;
 Honour, &c.

How just, how just are all their ways,
 Superior to all mortal praise ;
 Their worth, description far exceeds,
 For matchless are Freemasons deeds ;
 Matchless, &c.

Go on, go on, ye just and true,
 Still, still the same bright paths pursue ;
 Th' admiring world shall on ye gaze,
 And Friendship's altar ever blaze ;
 Friendship's, &c.

Begone, begone, fly discord hence,
 With party rage and insolence ;
 Sweet peace shall bless this happy band,
 And freedom smile throughout the Land ;
 Freedom, &c.

THE TOAST.

*Tay Mirth in our Lodge continually reign,
 And Masons their Freedom for ever maintain.*

XIV. THE FELLOW CRAFT'S SONG.

TUNE. *Sailor Jack.*

Tho' millions 'gainst the Craft unite,
 Their union is but vain,
 In vain they ridicule that light,
 Which they can ne'er obtain ;

Our secrets we can keep with ease;
For they're lock'd up with iv'ry keys,
Fa la la la la la.

We never fail to show respect,
To whom respect is due;
The Indigent we ne'er neglect,
We're to each other true :
Mankind distress'd partake our store,
And want goes smiling from our door.

Our Charity quite unconfin'd
Spreads East, West, North and South;
Expressions tender, good and kind,
Proceed from ev'ry mouth :
And men may make, by means like these
Five talents ten, whene'er they please.

We're always pleas'd when Vice does smart,
Yet feel for others' woe;
But doubly pleas'd when the proud heart
Be humbl'd and brought low ;
We always pity where we can,
Abhor the guilt, but love the Man.

Malicious Men may still conspire,
In vain they shoot their darts ;
We know they see, and must admire
The goodness of our hearts ;
Their schemes to blast a Mason's name
Serve only to increase their fame.

We're open, gen'rous, and sincere,
We mean to do no wrong ;

Our Guides, the compass and the square,
 Yet don't to us belong :
 By one we live, by t'other move,
 And all our lives are spent in love.

May ev'ry Brother here agree
 To take his glass in hand,
 And drink a health, with three times three,
 Unto our Master Grand ;
 With pens of gold record his name,
 In that great book, the book of Fame.

Fa la la la la la.

XV. THE ENTERED APPRENTICE'S SONG.

TUNE. Rural Felicity.

Ye dull stupid Mortals, give o'er your conjectures,
 Since Freemason's secrets ye ne'er can obtain ;
 The Bible and Compass are our directors,
 And shall be as long as this world does remain :
 Here Friendship inviting, here Freedom delighting,
 Our moments in innocent mirth we employ ;
 Come see Mason's felicity,
 Working and singing with hearts full of joy.

No other Society that you can mention,
 Which has been, is now, or hereafter may be,
 However so laudable is its intention,
 It cannot compare with divine Masonry ;
 No envy, no quarrels, can here blast our laurels,
 No passion our pleasure can ever annoy :

Come see, &c.

To aid one another we: always are ready,
 Our Rites and our Secrets we carefully guard;
 The Lodge to support, we like pillars are steady,
 No Babel confusion our work can retard:
 Ye Mortals come hither, assemble together,
 And taste of those pleasures which never can cloy;
 Come see, &c.

We are to the Master for ever obedient,
 Whenever he calls to the Lodge we repair;
 Experience has taught us, that 'tis most expedient
 To live within Compass, and act on the Square:
 Let mutual agreement be Freemason's cement,
 Until the whole Universe Time shall destroy:
 Come see, &c.

THE TOAST.

*May no Freemason ever step awry,
 But walk upright, and live as he should die.*



XVI. THE TREASURER'S SONG.

TUNE. *Hearts of Oak.*

No sect in the world can with Masons compare,
 So ancient, so noble's the badge that they wear,
 That all other Orders, however esteem'd,
 Inferior to Masonry far have been deem'd:
 We always are free,
 And for ever agree.
 Supporting each other,
 Brother helps Brother,
 No Mortals on Earth are so friendly as we.

When first attic fire mortal's glory became,
 Tho' small was the spark, it soon grew to a flame ;
 As Phœbus celestial transcendently bright,
 It spread o'er the World a fresh torrent of light.

Chor. We always, &c.

The greatest of Monarchs, the wisest of Men,
 Freemasonry honour'd again and again ;
 And nobles have quitted all other delights,
 With joy, to preside o'er our Mystical rites.

Chor. We always, &c.

Tho' some may pretend we've no secrets to know,
 Such idle opinions their ignorance show,
 While others, with raptures, cry out, they're reveal'd,
 In Freemason's bosoms they still lie conceal'd.

Chor. We always, &c.

Coxcomical pedants may say what they can,
 Abuse us, ill use us, and laugh at our plan,
 We'll temper our mortar, enliven our souls ;
 And join in a chorus o'er full flowing bowls.

Chor. We always, &c.

XVII. THE HOD CARRIER'S SONG.

TUNE. *Balance a Straw.*

When the Sun from the East first salutes mortal eyes,
 And the skylark melodiously bids us arise,
 With our hearts full of joy we the summons obey,
 Straight repair to our work and to moisten our clay ;
 With our hearts full of joy we the summons obey,
 Straight repair to our work and to moisten our clay.

On the Tressel our Master draws angles and lines,
There with freedom and fervency forms his designs;
Not a picture on earth is so lovely to view,
All his lines are so perfect, his angles so true.

In the West see the Warden submissively stand,
The Master to aid, and obey his command;
The intent of his signals we perfectly know,
And we ne'er take offence when he gives us a blow.

In the Lodge sloth and dullness we always avoid,
Fellow Crafts and Apprentices all are employ'd;
Perfect Ashlars, some finish, some make the rough plain,
All are pleas'd with their work, and are pleas'd with their gain.

When my Master I've serv'd seven years, perhaps more,
Some secrets he'll tell me I ne'er knew before,
In my bosom I'll keep them as long as I live,
And pursue the directions his wisdom shall give.

I'll attend to his call both by night and by day,
It is his to command, and 'tis mine to obey,
Whensoever we meet I'll attend to his nod,
And I'll work 'till high twelve, then lay down my hod.

XVIII. SONG.

TUNE. *Frisky Sue.*

Fidelity once had a fancy to rove,
And therefore she quitted the mansions above,
On earth she arriv'd, but so long was her tour,
Jove thought she intended returning no more.
Derry down, down, down, derry down.

2 E

Then Merc'ry was hasten'd in quest of the Dame,
 And soon to this world of confusion he came ;
 At Paris he stopp'd, and enquired by chance,
 But heard that Fidelity ne'er was in France,
Derry down, &c.

The God then to Portugal next took his rout,
 In hopes that at Lisbon he might find her out ;
 But there he was told, she had mock'd Superstition,
 And left them for fear of the grand Inquisition.
Derry down, &c.

Being thus disappointed, to Holland he flew,
 And strictly enquir'd of an eminent Jew ;
 When Mordecai readily told him thus much,
 Videlity never was lik'd by de Dutch.
Derry down, &c.

Arriving in London, he hasten'd to Court,
 Where numbers of little great men do resort,
 Who all stood amaz'd, when he ask'd for the Dame,
 And swore they had scarce ever heard of the name.
Derry down, &c.

To Westminster Hall next the God did repair,
 In hopes with Dame Justice she might be found there,
 For both he enquir'd, when the Court answer'd thus,
 The persons you mentiop, Sir, ne'er trouble us.
Derry down, &c.

Then bending his course to the Cyprian grove,
 He civilly ask'd of the young God of Love ;
 The urchin replied, could you think here to find her,
 When I and my Mother you know never mind her.
Derry down, &c.

In one only place you can find her on Earth,
The seat of true Friendship, Love, Freedom, and Mirth,
To a Lodge of Freemasons then quickly repair,
And you need not to doubt but you'll meet with her there.
Derry down, &c.

THE TOAST.

*May the Goddess Fidelity never depart,
But continue her reign in each Freemasons heart.*

XIX. SONG.

Some folks have with curious impertinence strove,
From Freemasons bosoms their secrets to move,
I'll tell them in vain their endeavours must prove,
Which nobody can deny, &c.

Of that happy secret when we are possess'd,
Our tongues can't explain what is lodg'd in our breast,
For the blessings so great it can ne'er be express'd,
Which nobody can deny, &c,

By friendship's strict ties we Brothers are join'd,
With mirth in each heart and content in each mind,
And this is a difficult secret to find.
Which nobody can deny, &c.

Truth, charity, justice, our principles are,
What one doth possess the other may share,
All these in the world are secrets most rare.
Which nobody can deny, &c.

While then we are met, the world's wonder and boast,
And all do enjoy what pleases each most,

I'll give you the best and most glorious toast.
Which nobody can deny, &c.

Here's a health to the gen'rous, the brave, and the good,
To all those who think and act as they should,
In this the Freemason's health's understood.
Which nobody can deny, &c.

To all true and faithful Brethren, &c.

XX. SONG.

TUNE. *Young Damon once the happy Swain.*

A Mason's daughter fair and young,
The pride of all the virgin throng.

Thus to her lover said :
Tho' Damon I your flame approve,
Your actions praise, your person love,
Yet still I'll live a maid.

None shall untie my virgin zone,
But one to whom the secret's known,
Of fam'd Freemasonry.
In which the great and good combine,
To raise with generous design,
Man to felicity.

The Lodge excludes the fop and fool,
The plodding knave and party-tool,
That liberty would sell ;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In slavery to dwell.

This said, he bow'd and went away,
 Applied, was made without delay,
 Return'd to her again ;
 The fair one granted his request,
 Connubial joys their days have blest,
 And may they e'er remain.

*To Masons, and to Masons' bairns,
 And women with both wit and charms,
 That love to lie in Mason's arms.*

XXI. SONG.

A health to our sisters let's drink ;
 For why should not they
 Be remember'd, I pray,
 When of us they so often do think.

'Tis they give the chiefest delight ;
 Tho' wine cheers the mind,
 And Masonry's kind,
 These keep us in transport all night.

To all the Female Friends of Freemasons.

XXII. SONG.

TUNE. *The merry ton'd Horn.*

Sing to the honour of those
 Who baseness and error oppose ;
 Who from sages and magi of old,
 Have got secrets which none can unfold ;

Whilst thro' life's swift career,
 With mirth and good cheer,
 We're revelling
 And levelling
 The monarch, till he
 Says our joys far transcend
 What on thrones do attend,
 And thinks it a glory like us to be free.

The wisest of kings pav'd the way,
 And his precepts we keep to this day ;
 The most glorious of temples gave name
 To Freemasons, who still keep the same ;
 Tho' no prince did arise,
 So great and so wise ;
 Yet in falling,
 Our calling
 Still bore high applause,
 And tho' darkness o'er-run
 The face of the sun,
 We diamond-like blaz'd to illumine the cause.

To him that first the Work began, &c.

XXIII. SONG.

Hail secret art! by Heav'n design'd
 To cultivate and chear the mind ;
 Thy secrets are to all unknown,
 But Masons just and true alone.

CHORUS.

Then let us all their praises sing,
 Fellows to peasant, prince, or king,
 Fellows to peasant, prince, or king.

From West to East we take our way,
 To meet the bright approaching day;
 That we to work may go in time,
 And up the sacred ladder climb.

Chor. Then let us all, &c.

Bright rays of glory did inspire,
 Our Master great who came from Tyre;
 Still sacred history keeps his name,
 Who did the glorious temple frame.

Chor. Then let us all, &c.

The noble art divinely rear'd,
 Uprightly built upon the square;
 Encompass'd by the powers divine,
 Shall stand until the end of time.

Chor. Then let us all, &c.

No human eye thy beauties see,
 But Masons truly just and free;
 Inspired by each Heav'nly spark,
 Whilst Cowans labour in the dark,

Chor. Then let us all, &c.

To the Memory of the Tyrian Artist, &c.

XXIV. SONG.

TUNE. The Entered Apprentice.

Come are you prepar'd
 Your scaffolds well rear'd,
 Bring mortar and temper it purely;
 'Tis all safe I hope,
 Well brac'd with each rope,
 Your ledgers and putlocks securely,

Then next your bricks bring,
 It is time to begin,
 For the sun with its rays is adorning;
 The day's fair and clear,
 No rain you need fear,
 'Tis a charming and lovely fine morning.

Pray where are your tools,
 Your line and plumb-rules.
 Each man to his work let him stand, boys,
 Work solid and sure,
 Upright and secure,
 And your building be sure will be strong, boys.

Pray make no mistake,
 But true your joints break,
 And take care that you follow your leaders:
 Work, rake, back, and tueth,
 And make your work smooth,
 And be sure that you fill up your headers.

*To the Memory of Vitruvius, Angelo, Wren, and other
 Noble Artists, &c.*

XXV. SONG.

TUNE. *On, on, my dear Brethren.*

The curious vulgar could never devise,
 What social Freemasons so highly do prize:
 No human conjecture, no study in schools,
 Such needless attempts are the actions of fools.

Sublime are our maxims, our plan from above,
 Old as the creation, cemented by love,

To promote all the virtues adorning man's life,
Subduing our passions, preventing all strife.

Pursue, my dear brethren, embrace with great care,
A system adapted our actions to square ;
Whose origin clearly appeareth divine,
Observe how its precepts to virtue incline.

The secrets of nature king Solomon knew,
The names of all trees in the forest that grew ;
Architecture his study, Freemason's sole guide
Thus finish'd his temple, antiquity's pride,

True ancient Freemasons our arts did conceal,
Their hearts were sincere and not prone to reveal ;
Here's the widow's son's mem'ry, that mighty great sage,
Who skilfully handled, plum, level, and gage.

Toast next our Grand Master of noble repute,
No Brother presuming his laws to dispute ;
No discord, no faction, our Lodge shall divide ;
Here truth, love and friendship, must always abide.

Cease, cease, ye vain rebels, your country's disgrace,
To ravage, like Vandals, our arts to deface ;
Learn how to grow loyal, our king to defend,
And live as Freemasons, your lives to amend.

To the Ancient Sons of Peace.

XXVI. SONG.

To the foregoing Tune.

We Brethren Freemasons, let's mark the great name,
• Most ancient and loyal recorded by fame :

2 F

In unity met, let us merrily sing,
The life of a Mason's like that of a king.

No discord, no envy, amongst us shall be,
No confusion of tongues, but always agree ;
Not like building of Babel, confound one another,
But fill up your glasses, and drink to each Brother.

A tower they wanted to lead them to bliss,
I hope there's no Brother but knows what it is ;
Three principal steps in our ladder there be,
A myst'ry to all, but to those that are free.

Let the strength of our reason keep th' square of our heart,
And virtue adorn ev'ry man in his part :
The name of a Cowan we'll not ridicule,
But pity his folly, and count him a fool.

Let's lead a good life whilst power we have,
And when that our bodies are laid in the grave,
We hope with good conscience to Heav'n to climb,
And give Peter the pass-word, the token and sign.

Saint Peter he opens, and so we pass in,
To a place that's prepar'd for all those free from sin ;
To that Heav'nly Lodge which is til'd most secure,
A place that's prepar'd for all Mason's who're pure.

To all pure and upright Masons.

XXVII. SONG.

TUNE. *What tho' they call me Country Lark.*

What tho' they call us Mason-fools,
 We prove by geometry, our rules
 Surpass the arts they teach in schools,
 They charge us falsely then :
 We make it plainly to appear,
 By our behaviour every where,
 That when you meet with Masons there,
 You meet with gentlemen.

'Tis true we once have charged been,
 With disobedience to our queen,*
 But after Monarchs plain have seen,
 The secrets she had sought.
 We hatch no plot against the State,
 Nor 'gainst great men in power prate,
 But all that's noble, good and great,
 Is daily by us taught.

These noble structures which we see,
 Rais'd by our fam'd society,

* Queen Elizabeth hearing the Masons had certain secrets that could not be revealed to her [for that she could not be Grand Master], and being jealous of all secret assemblies, &c. she sent an armed force to break up their Annual Grand Lodge, at York, on St. John's Day, the 27th of December, 1561. Sir Thomas Sackville, then Grand Master, instead of being dismayed at such an unexpected visit, gallantly told the Officers, that nothing could give him greater pleasure than seeing them in the Grand Lodge, as it would give him an opportunity of convincing them, that Freemasonry was the most useful system that was ever founded on divine and moral laws. The consequence of his arguments were, that he made the chief men Freemasons, who on their return, made an honourable report to the Queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church and state.

Surprise the world ; then shall not we,
 Give praise to Masonry,
 Let those who do despise the art,
 Live in a cave or some desert,
 To herd with beasts from men apart,
 For their stupidity.

But view those savage nations, where
 Freemasonry did ne'er appear,
 What strange unpolish'd brutes they are ;
 Then think on Masonry.
 It makes us courteous men alway,
 Gen'rous, hospitable, gay,
 What other art the like can say ;
 Then drink to Masons free.

Prosperity to the most Ancient and Honourable Craft.

XXVIII. SONG.

Glorious Craft, which fires the mind,
 With sweet harmony and love ;
 Surely thou wert first design'd,
 A fore-taste of the joys above.

Pleasures always on thee await,
 Thou reformat Adam's race ;
 Strength and beauty in thee meet
 Wisdom's radiant in thy face.

Arts and virtues now combine,
 Friendship raises chearful mirth
 All united to refine,
 Man from grosser parts of earth

Stately temples now arise,
And on lofty columns stand ;
Mighty domes attempt the skies ;
To adorn this happy land.

To the Secret and Silent, &c.

XXIX. SONG.

Come, come, my Brethren dear,
Now we're assembled here,
Exalt your voices clear,
With harmony ;
Here's none shall be admitted in,
Where he a Lord, a Duke, or King,
He's counted but an empty thing,
Except he's free.

CHORUS.

Let ev'ry man take glass in hand,
Drink bumpers to our Master Grand,
As long as he can sit or stand,
With decency.

By our art we prove,
Emblems of truth and love,
Types given from above,
To those that are free ;
There's ne'er a King that fills a throne,
Will ever be ashamed to own,
Those secrets to the world unknown,
But such as we.
Chor. Let ev'ry man, &c.

Now, Ladies, try your arts,
 To gain us men of parts,
 Who best can charm your hearts;
 Because we're free;
 Come take us, try us, and you'll find,
 We're true, we're loving, just and kind,
 And taught to please a Lady's mind,
 By Masonry.
Chor. Let ev'ry man, &c.

GRAND CHORUS.

GOD bless King GEORGE, long may he reign,
 To curb the hostile foe that's vain,
 And with his conqu'ring sword maintain
 Freemasonry.

*To the King's good health;
 The Nation's wealth;
 The Prince, GOD bless,
 The Fleet success;
 The Lodge no less.*

XXX. SONG.

With plumb, level, and square, to work let's prepare,
 And join in a sweet harmony;
 Let's fill up each glass, and around let it pass,
 To all honest men that are free.

CHORUS.

Then a fig for all those, who are Freemasons' foes,
 Our secrets we'll never impart;
 But in unity we'll always agree,
 And chorus it—Prosper our Art.

When we are properly cloth'd, the Master discloses,
 The secret that's lodg'd in his breast ;
 Thus we stand by the cause, that deserves great applause,
 In which we are happily blest.
Chor. Then a fig for all those, &c.

The Bible's our guide, and by that we abide,
 Which shows that our actions are pure ;
 The compass and square, are emblems most rare,
 Of justice our cause to ensure,
Chor. Then a fig for all those, &c.

True brotherly love, we always approve,
 Which makes us all mortals excel ;
 If a knave should by chance, to this science advance,
 Such a man with one voice we'll expel,
Chor. Then a fig for all those, &c.

Our Lodge that's so pure, to the end will endure,
 In virtue and true secrecy ;
 Then let's toast a good health, with honour and wealth,
 To attend him whose hands made us free.
Chor. Then a fig for all those, &c.

*To each true and faithful heart,
 That still preserves the sacred Art.*

XXXI. SONG.

King Solomon, that wise projector,
 In Masonry took great delight ;
 And Hiram, that great architector,
 Whose actions shall shine ever bright :

From the heart of a true honest Mason,
 There's none can the secret remove ;
 Our maxims are justice, morality,
 Friendship, and brotherly love.

CHORUS.

Then who would not be a Freemason,
 So happy and jovial are we ;
 To Kings, Dukes, and Lords, we are Brothers,
 And in every Lodge we are free.

We meet like true friends on the level,
 And lovingly part on the square ;
 Alike we respect King and beggar,
 Provided they're just and sincere :
 We scorn an ungenerous action,
 None can with Freemasons compare ;
 We all strive to live within compass,
 By rules that are honest and fair.
 Then who would not be a Freemason, &c.

Success to each Ancient Freemason,
 There's none can their honour pull down ;
 For e'er since the glorious creation,
 These brave men were held in renown :
 When Adam was King of all nations,
 He formed a plan with all speed,
 And soon made a sweet habitation,
 For him and his fair partner Eve.
 Then who would not be a Freemason.

Like an arch well cemented together,
 So firmly connected we stand ;
 And lovingly drink to each other,
 With plumb, line and level in hand ;

'Till the world is consum'd by fire,
 And judgment is pass'd on us all,
 There's none shall come into our secrets,
 Nor we from Freemasonry fall.
 Then who would not be a Freemason.

To all those that live within compass and square.

XXXII. SONG.

TUNE. *By Jove I'll be free.*

Of all institutions for forming the mind,
 And making us to every virtue inclin'd:
 None can with the Craft of Freemasons compare,
 Nor teach us so truly our actions to square.
 For it was ordained by our Founder's decree,
 That we should be loyal, be loving, and free.

In harmony, friendship, and concord we meet,
 And every Brother most lovingly greet;
 And, when we see one in distress, we impart
 Some comfort to cheer and enliven his heart;
 Thus we always live and for ever agree,
 Resolv'd to be loyal, most loving and free.

By points of good fellowship we still accord,
 Observing each Brother's true sign, grip and word
 Which from our Great Architect was handed down,
 And ne'er will to any but Masons be known;
 Then here's to our Brethren of ev'ry degree,
 Who always are loyal, and loving, and free.

Thus we interchangeably hold one another,
 To let mankind see how we're link'd to each Brother

No monarch the mystical knot can untie,
 Nor can prying mortals the reason know why :
 For our hearts, like our hands, united shall be ;
 Still secret, still loyal, still loving, and free.

To all free and social Masons, &c.

XXXIII. SONG.

By Brother J ——— C ———.

TUNE. *Rule Britannia.*

When earth's foundation first was laid,
 By the Almighty Artist's hand ;
 'Twas then our perfect laws were made,
 Establish'd by his strict command.
 Hail ! mysterious hail ! glorious Masonry,
 That makes us ever great and free.

As man throughout for shelter sought,
 In vain from place to place did roam ;
 Until from heav'n he was taught
 To plan, to build, and fix his home.
 Hail ! mysterious, &c.

'Twas hence illustrious rose our art,
 Now made in beauteous piles t'appear,
 May it to endless time impart,
 Our privileges great and rare.
 Hail ! mysterious, &c.

Well are we fam'd for ev'ry tie,
 By which the human thought is bound,

Love, truth, and friendship, socially,
Join both our hearts and hands around.
Hail! mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true;
The world admiring shall request
To learn, and our bright paths pursue.
Hail! mysterious, &c.

*To all true Masons and upright,
Who saw the East where rose the light.*

XXXIV. SONG.

Guardian genius of our Art divine,
Unto thy faithful sons appear;
Cease now o'er ruins of the East to pine,
And smile in blooming beauties here.

Egypt, Syria, and proud Babylon,
No more thy blissful presence claim;
In England fix thy ever-during throne,
Where myriads do confess thy name.

The sciences from Eastern regions brought,
Which, after shone in Greece and Rome,
Are here in several stately Lodges taught;
To which, remotest Brethren come.

Behold what strength our rising domes uprear,
Till mixing with the azure skies;
Behold what beauties through the whole appear,
So wisely built they must surprise.

Nor are we only to these arts confin'd,
 For we the paths of virtue trace;
 By us man's rugged nature is refin'd,
 And polish'd into love and peace.

*To the increase of perpetual Friendship, and Peace among
 the Ancient Craft.*

XXXV. SONG.

TUNE. *Rule Britannia.*

To Masonry, that gem divine
 Which sparkles on creation's breast;
 The willing homage of the tuneful NINE
 Shall be in grateful strains express'd.
 Hail with rapture the Mason's mystic art,
 Which swells with joy each Brother's heart.

O'er ev'ry region of the earth
 Our social banners are unfurled,
 And each proclaims of Masonry the worth,
 Which with its arms infolds the world.
 Hail, &c.

Philanthropy each bosom warms,
 Where the Masonic treasure lies;
 And Charity with her benignant charms,
 Our base and ornament supplies,
 Hail, &c.

The Mason, friend to all mankind,
 To all his free assistance gives;
 Nor is it to the human race confin'd,
 For lo! he feels for all that lives.
 Hail, &c.

XXXVI. SONG.

E'er since the Temple first was rear'd
 Has Masonry extended,
 The widow's son so much rever'd
 The sacred art amended ;
 He wrought by compass, and by square,
 By level and by plumb, Sir,
 For neither axe, nor hammer there,
 Was heard within the dome, Sir.

CHORUS.

Then O! support, with hand and heart,
 Be mindful of its glory ;
 Freemasonry that sacred Art,
 So long renown'd in story.

Full oft has persecution strove
 To crush our sacred Order,
 By those who either curious prov'd,
 Or, those who lov'd disorder ;
 But all such efforts are in vain,
 Whilst Faith and Truth we nourish ;
 Again we'll show them, and again,
 That Masonry shall flourish.

Chor. Then O! support, &c.

E'en Kings, by evil men advis'd,
 Freemasonry suspected,
 But for a moment tho' despis'd,
 When known, 'twill be respected.

E'en good Queen Bess her Courtiers sent,
 Resolv'd on our dismission;
 They came, return'd, the Queen content,
 Said, ' Let them have permission.'
Chor. Then O! support, &c.

And now, while some of every band,
 'Tis feared are dissaffected;
 Freemasonry most firm does stand,
 By King and law protected;
 Then let us fill a bumper glass,
 And drink it whilst we stand, Sirs,
 With proper honours let it pass,
 The Rulers of our Craft, Sirs.
Chor. Then O! support, &c.

XXXVII. SONG.

Divine Urania, virgin pure!
 Enthroned in the Olympian bow'r,
 I here invoke thy lays!
 Celestial Muse awake the lyre,
 With Heav'n-born sweet Seraphic fire,
 Freemasonry to praise.

The stately structures that arise,
 And brush the concave of the skies,
 Still ornament thy shrine;
 Th'aspiring domes, those works of ours,
 "The solemn temples—cloud-capt tow'rs,"
 Confess the Art divine.

With prudence all our actions are,
 By Bible, compass, and by square,
 In love and truth combin'd;

While justice and benevolence,
With fortitude and temperance,
Adorn and grace the mind.

Let Masonry's profound grand Art,
Be rooted in each Brother's heart,
Immortal to remain ;
Hence for ever mayst thou be
Beyond compare, O Masonry !
Unrivall'd in thy reign.

XXXVIII. SONG.—THE FAREWELL.

BY ROBERT BURNS.

TUNE. *Good night and joy be wi' you a'.*

Adieu ! a heart-warm fond adieu !
Dear Brothers of the mystic tye !
Ye favour'd, ye enlighten'd few,
Companions of my social joy !
Tho' I to foreign lands must hie,
Pursuing fortunes slidd'ry ba',
With melting heart and brimful eye,
I'll mind you still tho' far awa'.

Oft have I met your social band,
And spent the chearful festive night ;
Oft, honor'd with supreme command,
Presided o'er the sons of light :
And by that hieroglyphic bright,
Which none but craftsmen ever saw !
Strong mem'ry on my heart shall write,
Those happy scenes when far awa'.

May freedom, harmony, and love,
 Unite you in the grand design,
 Beneath th' omniscient eye above,
 The glorious Architect divine!
 That you may keep th' unerring line,
 Still rising by the plummet's law,
 Till order bright completely shine,
 Shall be my pray'r when far awa'.

And you farewell whose merits claim,
 Justly that highest badge to wear!
 Heav'n bless your honour'd, noble name,
 To Masonry and Scotia dear!
 A last request permit me here,
 When yearly you assemble a',
 One round, I ask it with a tear,
 To him, the bard that's far awa'.

XXXIX. A ROYAL ARCH SONG.

Father Adam created, beheld the light shine,
 God made him a Mason and gave him a sign,
 Our Royal Grand secret to him did impart,
 And in Paradise often he talk'd of our Art.

Then Noah found favour and grace in his sight,
 He built up an ark by the help of our light;
 In clouds, GOD his rainbow then set, to insure
 That his mercies and cov'nants should ever endure.

Abraham, Isaac, and Jacob, partook of the same,
 And Moses, that excellent Mason of fame,
 Whom God had appointed his chosen to bring
 From bondage, and humble proud Egypt's great king.

Bezaleel and Aholiab were likewise inspir'd
By the spirit of wisdom, and for it admir'd,
Well skill'd in all workmanship curious and true,
Of scarlet and purple, fine linen and blue.

In the wilderness taught by our great Architect,
A grand tabernacle they then did erect,
And vessels they made of gold that was good,
Wrought silver, brass, stones, and fine shittim-wood.

Then Joshua was chosen to have the command,
Who led them all safe into the holy land;
And to show that the LORD would his mercies fulfil,
Sun and moon at the order of Joshua stood still.

Next David and Jonathan a cov'nant made,
By the son of great Saul he ne'er was betray'd;
And tho' strange yet its scriptural truth that I tell,
That the love of Saul's son did all women's excel.

David's heart sore did ache this kind love to return,
When for Saul's seven sons the LORD's anger did burn;
Then the sons of great Saul king David did take,
But spared Mephibosheth for his oath's sake.

Our noble Grand Masters appear next in view,
Who built up the temple so just and so true,
The pattern which David from GOD had receiv'd,
Who, not suffer'd to build in his heart was sore griev'd.

Our secret divine which lay long conceal'd,
By a light from above unto me was reveal'd;
Surpris'd at the radiance with which it did shine,
I felt and confess'd it was something divine.

Then having pass'd three, and both offer'd and burn'd,
 I soon gain'd admittance on that holy ground,
 And reveal'd unto me were the myst'ries sought,
 Tho' the light was by darkness comprehended not.

Being thus consecrated I soon did accord
 To acknowledge Jehovah for GOD and for LORD,
 Believ'd him the source of the light that did shine,
 And confess'd him to be our Grand Master divine.

Then join hands and hearts your voices to raise ;
 With the whole of creation unite and sing praise ;
 To the power divine all glory be given,
 By men upon earth, and by angels in heaven.

XL. SONG.

By Brother LAU. DERMOTT.

TUNE. *Mutual Love.*

As Masons once on Shiuar's plain,
 Met to revive their arts again,
 Did mutually agree,
 So now we're met in Britain's isle,
 And make the Royal Craft to smile.
 In Ancient Masonry.

The Masons in this happy land,
 Have reviv'd the Ancient Grand,
 And the strong Tuscan laid ;
 Each faithful Brother, by a sign,
 Like Salem's sons each other join,
 And soon each Order made.

Thrice happy, blest fraternity,
Whose basis is sweet unity,
And makes us all agree;
Kings, dukes, and lords, to us are kind,
As we to strangers, when we find
Them skill'd in Masonry.

How happy are the ancient brave,
Whom no Cowan can deceive,
And may they so remain;
No modern Craftsman e'er did know,
What signs our Masters to us show,
Though long they strove in vain.

My Brethren all take glass in hand,
And toast our noble Master Grand,
And in full chorus sing:
A health to Ancient Masons free,
'Throughout the globe where'er they be,
And so God save the King.

*To all Ancient Masons, wheresoever dispersed or oppressed,
round the globe.*

XLI. SONG.

By the same,

TUNE. *Ye mortals that love drinking,*

Ye ancient sons of Tyre,
In chorus join with me:
And imitate your sire,
Who was fam'd for Masonry:

His ancient dictates follow,
And from them ne'er depart:
Let each sing like Apollo,
And praise the Royal Art.

Like Salem's second story,
We raise the Craft again,
Which still retains its glory,
The secrets here remain
Amongst true Ancient Masons,
Who always did disdain
These new-invented fashions,
Which we know to be vain.

Our Temple now re-building,
You see Grand *Columns rise;
The MAGI they resembling,
Mankind both good and wise;
Each seems as firm as Atlas,
Who on his shoulders bore
The starry frame of heav'n:
What mortal can do more?

Come now my loving Brethren,
In chorus join all round;
With flowing wine full bumpers,
Let Masons' healths be crown'd;
And let each envious Cowan,
By our good actions see;
That we are free and loving,
By art of Masonry.

* Grand Officers.

XLII. SONG.

'Tis Masonry unites mankind,
To gen'rous actions forms the soul;
In friendly converse all conjoin'd,
One spirit animates the whole.

Where'er aspiring domes arise,
Wherever sacred altars stand;
Those altars blaze unto the skies,
Those domes proclaim the Mason's hand.

As passions rough the soul disguise,
Till science cultivates the mind;
So the rude stone unshapen lies,
Till by the Mason's art refin'd.

Tho' still our chief concern and care,
Be to deserve a Brother's name;
Yet ever mindful of the fair,
Their kindest influence we claim.

Let wretches at our manhood rail;
But they who once our order prove;
Will own that we who build so well,
With equal energy can love.

Sing Brethren then the Craft divine,
Blest band of social joy and mirth;
With choral sound and chearful wine,
Proclaim its virtues o'er the earth.

XLIII. SONG.

By Brother JOHN JACKSON, S. G. W.

See in the East the Master plac'd,
 How grateful unto us the sight :
 His Wardens just he doth intrust,
 His noble orders to set right,
 Where'er he list, his Deacons straightway run
 To see the Lodge well til'd and work begun.

Like Tyre's sons we then pursue
 The noble science we profess,
 Each Mason to his calling true,
 Down to the lowest from the best.
 Square, plum, and level, we do all maintain,
 Emblems of justice are and shall remain.

King Solomon, the great Mason,
 Honour unto the Craft did raise ;
 The Tyrian Prince and widow's son,
 Let ev'ry Brother jointly praise ;
 Drink to the memory of all the three,
 And toast their names in glasses charg'd full high.

XLIV. SONG.

By Brother J. CARTWRIGHT.

TUNE. *Smile Britannia.*

Attend, attend the strain
 Ye Masons free, whilst I,
 To celebrate your fame,
 Your virtues sound on high ;
 Accepted Masons, free and bold,
 Will never live the dupes of gold.

Great Solomon, the king,
Great Architect of fame,
Of whom all coasts did ring,
Rever'd a Mason's name.
Like him accepted, free, and bold,
True wisdom we prefer to gold.

Since him the great and wise,
Of every age and clime,
With fame that never dies,
Pursued the Art sublime ;
Inspir'd by heav'n, just and free,
Have honour'd much our mystery.

The glorious paths of those,
With heav'n-born wisdom crown'd ;
We every day disclose,
And tread on sacred ground ;
A Mason righteous, just, and free,
Or else not worthy Masonry.

XLV. SONG.

By the same.

TUNE. The Bonny Broom.

To Masonry your voices raise,
Ye Brethren of the Craft ;
To that, and our great Master's praise,
Let bumpers now be quaff'd :
True friendship, love, and concord join'd,
Possess a Mason's heart ;
Those virtues beautify the mind ;
And still adorn the Art.

CHORUS.

Hail ! all hail ! my Brethren dear,
 All hail to ye alway ;
 Regard the Art, while ye have life,
 Revere it every day.

Whilst thus in unity we join,
 Our hearts still good and true ;
 Inspir'd by the grace divine,
 And no base ends in view ;
 We friendly meet, ourselves employ,
 T'improve the fruitful mind ;
 With blessings which can never cloy,
 But dignify mankind.

Chor. Hail ! all hail ! &c.

No flinty hearts amongst us are,
 We're generous and kind ;
 The needy man our fortunes share,
 If him we worthy find :
 Our charity from East to West,
 To each worthy object we
 Diffuse, as is the great behest,
 To every man that's free.

Chor. Hail ! all hail ! &c.

Thus bless'd and blessing well we know,
 Our joys can never end ;
 For long as vital spirits flow,
 A Mason finds a friend.
 Then join your hearts and tongues with mine,
 Our glorious art to praise,
 Discreetly take the generous wine,
 Let reason rule your ways.

Chor. Hail ! all hail ! &c.

XLVI. SONG.

How bless'd are we from ignorance free,
 And the base notions of mankind,
 Here every virtuous moral deed
 Instructs and fortifies the mind;
 Hail ! ancient, hallow'd, solemn ground,
 Where light and Masonry I found.

Hence vile detractors from us fly,
 Far to the gloomy shades of night,
 Like owls that hate the mid-day sky,
 And sink with envy from its light;
 With them o'er graves and ruins rot,
 For hating knowledge you know not.

When we assemble on a hill,
 Or in due form upon the plain,
 Our Master doth with learned skill,
 The secret plan and work explain;
 No busy eye, nor Cowan's ear,
 Can our grand myst'ry see or hear.

Our table deck'd with shining truth,
 Sweet emblems that elate the heart;
 While each attentive list'ning youth
 Burns to perform his worthy part,
 Resolving with religious care,
 To live by compass, rule, and square.

Our Master watching in the East
 The golden streaks of rising sun,
 To see his men at labour plac'd,
 Who all like willing Crafts doth run,
 Oh ! may his wisdom ever be,
 Honour to us and Masonry.

Not far from him as Gnomon true,
Beauty stands with watchful eye,
Whose chearful voice our sp'rits renew,
And each his labour doth lay by ;
His kind refreshing office still
Inspires each Craft in Mason's skill.

See in the West our oblong's length,
The Brave Corinthian pillar stands
The Lodge's friend and greatest strength,
Rewarding Crafts with lib'ral hands :
Sure this our Lodge must lasting be,
Supported by these columns three,

Each Roman chief did proudly view
Their temples rising to the sky,
And as the nations did subdue,
They rais'd triumphal arches high ;
Which gave us Masons such a name,
As vies with mighty Cæsar's fame.

The kings who raised Diana's columns*,
With royal art, by skilful hands,
As priests accorded in their volumes,
And poets sing to distant lands :
Th' adoring world that did them see,
Forgot th' enshrined deity.

Such is our boast, my Brethern dear,
Fellows to kings and princes too,
The Master's gift——was proud to wear,
As now the great and noble do ;

* The Temple of Diana at Ephesus.

The great, the noble, and the sage,
Masons rever'd from age to age.

CHORUS.

Then to each Brother in distress,
Throughout all nations, parts or climes,
Charge, Brethren, to this quick redress,
As Masons did in ancient times ;
From want and hardships set them free,
Bless'd with health and Masonry.

Nor once forget the lovely fair,
Divinely made of Adam's bone ;
Whose heavenly looks can banish care,
And ease the sighing lover's moan,
To them who soft enjoyment brings
Us heroes, architects, and kings.

 XLVII. SONG.

By Brother ROBERT M'CANN, P. M. of Lodge No. 244.

TUNE. *Can you to the battle go.*

Hail Masonry, thou source divine,
Of pure and solid pleasure,
With friendship's chain, our hearts entwine,
Thus prove our joy, and treasure.
Thine influence shed, on each freeman,
Who walks the line of duty,
And form his conduct on the plan
Of wisdom, strength, and beauty.

CHORUS.

May Craftsmen all, thy maxims hold
Through life on all occasions,

In virtues cause upright and bold,
Like good and faithful Masons.

How happy we, thy vot'ries are,
How great our satisfaction,
With lights so bright, with rules so rare
To regulate each action.—
Strict justice ought our lives to sway,
With honour pure, in this state,
Sweet peace should bless our level way,
And truth our words should dictate.
Chor. May Craftsmen all, &c.

Our Lodge is tyl'd, our minds thus tyle,
Shut out each wild intrusion,
May knowledge bright, upon us smile
To guard us from delusion.
May every Brother here below,
Who just and upright now stands,
From labour to refreshment go,
To the temple made without hands.

FINAL CHORUS.

Where joys eternal, ever reign,
And nought from them can sever
With the world's Grand Master to remain.
For ever and for ever.

XLVIII. SONG.

Come fill up a bumper, and let it go round,
Let mirth and good fellowship always abound;
And let the world see,
That Freemasonry
Doth teach honest souls to be jovial and free.

Our Lodge, now compos'd of honest free hearts,
 Our Master most freely his secret imparts;
 And so we improve
 In knowledge and love,
 By help from our mighty Grand Master above.

Let honour and friendship eternally reign,
 Let each Brother Mason the truth so maintain;
 While all may agree,
 That Freemasonry,
 Doth teach honest souls to be jovial and free.

In mirth and good fellowship we will agree,
 For none are more blest or more happy than we;
 And thus we'll endure,
 While our actions are pure,
 Kind heaven those blessings to us doth insure.

XLIX. SONG.

Hail! sacred art, by heav'n design'd
 A gracious blessing for mankind;
 Peace, joy, and love, thou dost bestow,
 On us thy votaries below.

Bright Wisdom's footsteps here we trace,
 From Solomon that prince of peace;
 Whose glorious maxims we still hold,
 More precious than rich Ophyr's gold.

His heavenly proverbs to us tell,
 How we on earth should ever dwell;
 In harmony and social love,
 To emulate the blest above.

Now having wisdom for our guide,
 By its sweet precepts we'll abide ;
 Envy and hatred we'll dispel,
 No wrathful fool with us shall dwell.

Vain, empty grandeur shall not find
 Its dwelling in a Mason's mind :
 A Mason who is true and wise,
 Its glitt'ring pomp always despise.

Humility, love, joy and peace,
 Within his mind shall fill their place
 Virtue and Wisdom thus combin'd,
 Shall decorate the Mason's mind.

L. SONG.

TUNE. God save the King.

Hail ! Masonry divine,
 Glory of ages shine,
 Long may'st thou reign ;
 Where'er thy Lodges stand
 May they have great command,
 And always grace the land,
 Thou art divine.

Great fabrics still arise,
 And grace the azure skies,
 Great are thy schemes ;
 Thy noble orders are
 Matchless beyond compare,
 No art with thee can share,
 Thou art divine.

Hiram, the architect,
 Did all the Craft direct,
 How they should build ;
 Solomon, great Israel's king,
 Did mighty blessings bring,
 And left us cause to sing,
 Hail ! Royal Art.

LI. SONG.

Let Masons be merry each night when they meet,
 And always each other most lovingly greet,
 Let envy and discord be sunk in the deep
 By such as are able great secrets to keep,
 Let all the world gaze on our Art with surprise,
 They're all in the dark till we open their eyes.

Whoever is known to act on the square,
 And likewise well skill'd in our secrets rare,
 And always respected, whether wealthy or poor,
 And ne'er yet was careless of matters that's pure,
 Their actions are bright, and their lives spent in love,
 At length will be happy in the Grand Lodge above.

We are brothers to princes, and fellows to kings,
 Our fame thro' the world continually rings ;
 As we lovingly meet, so we lovingly part,
 No Mason did ever bear malice at heart ;
 The fool that's conceited we'll never despise,
 Let him come to the Lodge, and we'll make him more wise.

The *sanctum sanctorum* by Masons was fram'd,
 And all the fine works which the temple contain'd,

By Hiram's contrivance, the pride of my song,
 The noise of a tool was not heard along;
 And the number of Masons that round it did move,
 By him were directed, inspir'd from above.

LII. SONG.

If unity be good in every degree,
 What can be compar'd with that of Masonry?
 In unity we meet, and in unity we part;
 Let every Mason chorus—Hail! mighty art!
 Let every, &c.

The vulgar often murmur at our noble art,
 Because the great arcanum we don't to them impart;
 In ignorance let them live, and in ign'rance let them die,
 Be silent and secret, let every Mason cry.
 Be silent, &c.

Let a bumper be crown'd to the art of Masonry,
 And to each jovial Brother that is a Mason free;
 We act upon the square, on the level we'll depart,
 Let every Mason sing,—Hail! glorious art!
 Let every, &c.

LIH. SONG.

TUNE. *The Miller of Mansfield.*

How happy a Mason whose bosom still flows
 With friendship, and ever most cheerfully goes;
 The effects of the mysteries lodg'd in his breast,
 Mys'ries rever'd and by princes possess.

Our friends and our bottle we best can enjoy,
No rancour or envy our quiet annoy ;
Our plumb, line, and compass, our square and our tools,
Direct all our actions in Virtue's fair rules.

To Mars and to Venus we're equally true,
Our hearts can enliven, our charms can subdue ;
Let the enemy tell, and the ladies declare
No class or profession with Masons compare ;
To give a fond lustre we ne'er need a crest,
Since honour and virtue remain in our breast ;
We'll charm the rude world when we clap, laugh, and sing,
If so happy a Mason, say who'd be a king ?

LIV. A NEW MASON'S SONG.

As long as our coast does with whiteness appear,
Still Masons stand foremost in verse ;
Whilst harmony, friendship, and joys are held dear
New bands shall our praises rehearse.

CHORUS.

Though Lodges, less favour'd, less happy, decay,
Destroy'd by old time as it runs ;
Tho' Albions, Gregorians, and Bucks fade away,
Still Masons shall live in their sans.

If Envy attempts our success to impede,
United we'll trample her down ;
If Faction should threaten, we'll show we're agreed,
And Discord shall own we are one.

Chor. Tho' Lodges, &c.

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Whilst with ardour we glow, this our Order to raise,
 Promoting its welfare and peace;
 Old Masons return, our endeavours to praise,
 And new ones confirm the increase.

Chor. Tho' Lodges, &c.

Go on, cry our parents, for Time is your friend;
 Its flight shall increase your renown;
 May Mirth be your guest, smiling Bacchus attend,
 And joy all your meetings shall crown.

Chor. Tho' Lodges, &c.

LV. SONG.

When a Lodge of Freemasons are cloth'd in their aprons,
 In order to make a new Brother,
 With firm hearts and clean hands they repair to the stands,
 And justly support one another.

Trusty Brother take care, of eves-droppers beware,
 'Tis a just and a solemn occasion;
 Give the word and the blow, that workmen may know
 You are going to make a Freemason.

The Master stands true, and his officers too.
 While Craftsmen are plying their station;
 The Deacons do stand, right for the command
 Of a Free and an Accepted Mason.

Now traverse your ground, as in duty you're bound,
 And revere the most sacred oration,
 That leads to the way, and proves the first ray
 Of the light of an Accepted Mason.

Hieroglyphics shine bright, and light reverts light,
On the rules and tools of vocation,
We work and we sing, the Craft and the King,
'Tis both duty and choice in a Mason.

What's said or is done is here truly laid down,
In form of our high installation,
Yet I challenge all men to know what I mean,
Unless he's an Accepted Mason.

The ladies claim right to come into our light,
Since the apron they say is their bearing;
Can they subject their will, and keep their tongues still,
And let talking be chang'd into hearing.

This difficult task is the least we can ask
To secure us on sundry occasions,
When with this they comply, our utmost we'll try
To raise Lodges for Lady Freemasons.

'Till this can be done, must each Brother be mum,
Tho' the fair one should wheedle and teaze one,
Be just, true, and kind, but still bear in mind,
At all times, that your are a Freemason.

LVI. SONG.

Ye thrice happy few,
Whose hearts have been true,
In concord and unity found;
Let's sing and rejoice,
And unite ev'ry voice,
To send the gay chorus around.

CHORUS.

For like pillare we stand,
 An immoveable band,
 Cemented by pow'rs from above;
 Then freely let's pass,
 The generous glass,
 To Masonry, friendship, and love.

The grand Architect,
 Whose word will erect
 Eternity, measure and space,
 First laid the fair plan,
 On which we began,
 Cement of harmony and peace.
Chor. For like pillars we stand, &c.

Indissoluble bands,
 Our hearts and our hands
 In social benevolence bind;
 For true to his cause,
 By immutable laws,
 A Mason's a friend to mankind.
Chor. For like pillars we stand, &c.

Let joy flow around,
 And peace olive-bound,
 Preside at our mystical rites,
 Whose candour maintains
 Our auspicious domains,
 And Freedom with order unites.
Chor. For like pillars we stand, &c.

Now let the dear maid,
 Our mysteries dread,

Nor think them repugnant to love;
 To beauty we bend;
 And her empire defend,
 Her empire deriv'd from above.
Chor. For like pillars we stand, &c.

Then let's all unite,
 Sincere and upright,
 On the level of virtue we stand;
 No mortals can be
 More happy than we,
 With a Brother and friend in each hand.
Chor. For like pillars we stand, &c.

LVII. SONG.

Whoever wants wisdom, must with some delight,
 Read, ponder, and pore, noon, morning and night,
 Must turn over volumes of gigantic size,
 Enlighten his mind, tho' he put out his eyes.
 Derry down, &c.

If a general would know how to muster his men,
 By thousands, by hundreds, by fifties, by ten;
 Or level his siege on high castle or town,
 He must borrow his precepts from men of renown.
 Derry down, &c.

Would a wry-fac'd physician or parson excel,
 In preaching or giving a sanctified spell;
 He first must read Galen or Tillotson through,
 E'er he gets credentials or business to do.
 Derry down, &c.

But these are all follies. Freemasons can prove,
 In the Lodge they find knowledge, fair virtue and love;
 Without deaf'ning their ears; without blinding their eyes,
 They find the compendious way to be wise.
 Derry down, &c.

LVIII. SONG.

Come, ye elves that be,
 Come follow, follow me;
 All you that guards have been,
 Without, and serv'd within:
 Sing, let joy through us resound,
 For all this Lodge is sacred ground.

Guides too, that fairies are,
 Come five by five prepare:
 Come bring fresh oil with speed,
 Your dying lamps to feed;
 All trimm'd in new and glittering light,
 To welcome garments that are white.

Come seraphs too that be
 Bright rulers, three by three,
 Attend on me your queen,
 Two handmaids led between:
 Whilst all around this health I name,
 Shall make the hollow sounds proclaim.

Whilst we who sing and love,
 And live in springs above:
 Descend; descend do we,
 With Masons to be free:

Where springs of wine revive each face,
And streams of milk flow round the place.

Whilst cherubs guard the door,
With flaming sword before ;
We through the key-hole creep,
And there unseen we peep :
O'er all their jewels skip and leap,
And trip it, trip it, step by step.

Or as upon the green,
We fairies trip unseen,
So here we make a ring,
While merry Masons sing;
Around their crowns we whirl apace,
And not one single hair misplace.

Now as for Masonry,
Although we are not free,
In Lodges we have been,
And all their signs have seen.
Yet such love to the Craft we bear,
Their secrets we will ne'er declare.

LIX. SONG.

TUNE. *The Mulberry Tree.*

Ye sons of great science, impatient to learn,
What's meant by a Mason you here may discern ;
He strengthens the weak, is a guide to the blind,
And the naked he clothes, and befriends human kind.

CHORUS.

All shall yield to Masonry,
Bend to thee, blest Masonry ;
Matchless was he, who founded thee,
And thou like him immortal shall be.

He walks on the level of honour and truth,
And shuns the vile passions of folly and youth ;
The compass and square all his actions improve ;
And his ultimate object is brotherly love.
All shall yield, &c.

By feeling inspir'd, he doth bounty impart,
For charity reigneth at large in his heart ;
The indigent Brother reliev'd from his woes,
Feels a pleasure inferior to him who bestows.
All shall yield, &c.

In the temple of truth he nobly shall rise,
Supported by that which Solomon did prize ;
Thus rear'd and adorn'd strength and beauty unite,
And he views the fair structure with inward delight.
All shall yield, &c.

With fortitude blest, he's a stranger to fears,
And govern'd by prudence, he cautiously steers ;
'Till temperance shews him the part of content,
And justice unveil'd gives a sign of consent.
All shall yield, &c.

Thus a Mason I've drawn and set forth to your view,
And envy must own that the picture is true ;
'Then members become, let's be brethren and friends,
'There's a secret remaining will make you amends.
All shall yield, &c.

LX. SONG.

TUNE. *God save the King.*

Let Mason's fame resound,
Through all the nations round,
From pole to pole;
See what felicity,
Harmless simplicity,
Like electricity,
Runs through the whole.

Such sweet variety
Ne'er had society
Ever before;
Faith, Hope, and Charity,
Love and sincerity,
Without tetracy,
Charm more and more.

When in the Lodge we're met,
And in due order set,
Happy are we;
Our works are glorious,
Deeds meritorious,
Never censorious,
But great and free.

When Folly's sons arise,
Masonry to despise,
Scorn all their spite;
Laugh at their ignorance,
Pity their want of sense,
Ne'er let them give offence,
Firmly unite.

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Masons have long been free
 And may they ever be
 Great as of yore ;
 For many ages past,
 Masonry has stood fast,
 And may its glory last
 'Till Time's no more.

 LXI. SONG.

TUNE *From the East breaks the Morn.*

When the Deity's word
 Through all Chaos was heard,
 And the Universe rose at the sound,
 Trembling Night skulk'd away,
 Bursting Light hail'd the day,
 And the spheres did in concert resound.

Then the Grand Architect,
 In omnipotence deck'd ;
 Into order the mass did compound ;
 Deem'd the Sun King of Light,
 Crown'd the Moon Queen of Night,
 And the Earth with an atmosphere bound.

Mighty Man then was form'd,
 With five senses adorn'd,
 Which the noble five Orders expound ;
 With the birth of the Sun
 Architecture begun,
 And 'till Nature expires t'will abound.

Bible, compass, and square,
 As our emblems we wear,
 The bright symbols of wisdom profound ;
 And while these are our guide,
 Ev'ry Myst'ry beside
 As a foil to our Art will be found.

LXII. SONG.

TUNE. *Attic Fire.*

Arise, and blow thy trumpet, Fame,
 Freemasonry aloud proclaim
 To realms and worlds unknown :
 Tell them 'twas this great David's son,
 The wise, the matchless Solomon,
 Priz'd far above his throne.

The solemn temple's cloud-capt towers,
 Th'aspiring domes are works of ours,
 By us those piles are rais'd :
 Then bid mankind with songs advance,
 And through th' ethereal vast expanse
 Let Masonry be prais'd ;

We help the poor in time of need,
 The naked clothe, the hungry feed,
 'Tis our foundation stone :
 We build upon the noblest plan ;
 For Friendship rivets man to man,
 And makes us all as one.

Still louder, Fame ! thy trumpet blow ;
 Let all the distant regions know

Freemasonry is this :
 Almighty wisdom gave it birth,
 And Heav'n has fix'd it here on earth,
 A type of future bliss !

LXIII. SONG.

An Allegory on Charity.

TUNE. How happy a state does the Miller possess.

As poverty late in a fit of despair,
 Was beating her bosom and tearing her hair,
 Smiling Hope came to ask—what her countenance told—
 That she lay there expiring with hunger and cold.

Come rise? said the sweet rosy herald of Joy,
 And the torments you suffer I'll quickly destroy ;
 Take me by the hand, all your griefs I'll dispel,
 And I'll lead you for succour to Charity's cell.

On Poverty hobb'd, Hope soften'd her pain,
 But long did they search for the Goddess in vain ;
 Towns, cities, and countries, they travers'd around,
 For Charity's lately grown hard to be found.

At length at the door of a Lodge they arriv'd,
 Where their spirits exhausted the Tyler reviv'd,
 Who, when ask'd (as twas late) if the dame was gone home,
 Said, " No ; Charity always is last in the room."

The door being opened, in Poverty came,
 Was cherish'd, reliev'd, and caress'd by the dame ;
 Each votary likewise, the object to save,
 Obey'd his own feelings, and chearfully gave.

Then shame on the man who the science derides,
Where this soft-beaming virtue for ever presides;
In this scriptural maxim let's ever accord—
“What we give to the poor, we but lend to the Lord.”

LXIV. SONG.

TUNE. *Hearts of Oak.*

A system more pure ne'er was modell'd by man,
Than that which we boast as the Freemason's plan;
It unites all the world by the strongest of ties,
And adds to men's bliss, while it makes them more wise.

From the Prince to the Boor,

Be he rich, be he poor,

A Mason's a Brother,

And each will help t'other,

So grateful the tie is of Freemasonry:

That hence flow the purest enjoyments of life,
That banish'd from hence are dissention and strife,
That the lessons are good, which we practice and teach,
Are truths that our foes vainly try to impeach.

From the Prince, &c.

The greatest of Monarchs, the wisest, and best,
Have Masons become, and been true to the test;
And still with that sanction our rights are pursu'd,
Admir'd by the wise, and approv'd by the good.

From the Prince, &c.

The task were too tedious the deeds to record,
Of the great and the good, that our annals afford,
If a word, let us utter this truth to mankind,
There's no temple more pure than the true Mason's mind.

From the Prince, &c.

LXV. SONG.

TUNE. In Infancy.

Hail Masonry! thou sacred art,
 Of origin divine!
 Kind partner of each social heart,
 And fav'rite of the Nine!
 By thee we're taught our acts to square,
 To measure life's short span,
 And each infirmity to bear,
 That's incident to man.
 Chor. By thee, &c.

Tho' Envy's tongue should blast thy fame,
 And ignorance should sneer,
 Yet still thy ancient honor'd name
 Is to each Brother dear:
 Then strike the blow, to charge prepare,
 In this we all agree,
 " May Freedom be each Mason's care,
 " And ev'ry Mason free."
 Chor. Then strike the blow, &c.

LXVI. SONG.

TUNE. Contented I am, &c.

Grave business being clos'd—and a call from the South,
 The bowl of refreshment we drain:
 Yet e'en o'er our wine we reject servile sloth,
 And our rites 'midst our glasses retain.
 My brave boys.

With loyalty brightened, we first toast the King—
 May his splendour and virtues entwine !
 And, to honour his name, how we make the Lodge ring
 When the King and the Craft we combine !

May the Son's polish'd graces improve on the Sire—
 May the arts flourish fair round this Isle—
 And long our Grand Master, with wisdom and fire,
 Give beauty and strength to the pile !

The absent we hail tho' dispers'd round the ball—
 The silent and secret our friends—
 And one honest guest, at our magical call,
 From the grave of concealment ascends.

Immortal the strain, and thrice awful the hand,
 That our rites and libations controul,
 Like the Sons of Olympus 'midst thunders we stand,
 And with myst'ries ennoble our bowl.

What a circle appears, when the border entwines—
 How grapple the links to each soul !
 'Tis the Zodiac of friendship, embellish'd with signs,
 And illum'd by the Star in the Pole.

Thus cemented by laws unseen and unknown,
 The Universe hangs on its frame,
 And thus secretly bound, shall our structure be shewn,
 'Till creation shall be but a name.

My brave boys.

I. HYMN.

Composed for and sung at one of the Lodges, on St. John's Day.

Let there be light, th'Almighty spoke,
 Refulgent streams from Chaos broke,
 T' illumine the rising earth ;
 Well pleas'd the great Jehovah stood,
 The power supreme pronounced it good,
 Then gave the planets birth :
 In choral numbers Masons join,
 And bless and praise this light divine.

Parent of life ! accept our praise,
 And shed on us thy brightest rays,
 That light which fills the mind ;
 By choice selected, lo ! we stand,
 By friendship join'd—a social band,
 That love—that aid mankind.
 In choral numbers, &c.

The widow's tear, the orphan's cry,
 All wants our ready hands supply,
 As far as power is given ;
 The naked clothe, the captive free,
 These are thy works, sweet Charity,
 Reveal'd to us from heav'n.
 In choral numbers Masons join,
 And bless and praise this light divine.

II. ANTHEM.

Grant us, kind Heav'n, what we request
In MASONRY let us be blest ;
Direct us to that happy place,
Where Friendship smiles in ev'ry face ;
Where freedom and sweet innocence
Enlarge the mind, and cheer the sense.

Where scepter'd reason from her throne
Surveys the Lodge, and makes us one ;
And harmony delightful sway,
For ever sheds ambrosial day ;
Where we blest Eden's pleasure taste,
Whilst balmy joys are our repast.

Our Lodge the social virtues grace,
And wisdom's rules we fondly trace ;
While nature opens to our view,
Points out the path we should pursue ;
Let us subsist in lasting peace,
And may our happiness increase.

No prying eye can view us here,
No fool or knave disturb our cheer ;
Our well-form'd laws set mankind free,
And give relief to misery :
The poor oppress'd with woe and grief,
Gain from our bounteous hands relief.

III. ANTHEM.

Oh, Masonry ! our hearts inspire,
And warm us with thy sacred fire ;
Make us obedient to thy laws,

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And zealous to support thy cause ;
For thou and Virtue are the same,
And only differ in the name.

Pluck narrow notions from the mind,
And plant the love of human kind ;
Teach us to feel a Brother's woe,
And, feeling, comfort to bestow :
Let none, unheeded, draw the sigh,
Nor grief unnotic'd, pass us by.

Let swelling pride a stranger be,
Our friend—compos'd Humility ;
Our hands let steady Justice guide,
A Temp'rance at our boards preside ;
Let secrecy our steps attend,
And injur'd worth our tongues defend.

Drive meanness from us—fly deceit,
And calumny, and rigid hate ;
Oh, may our highest pleasure be,
To add to man's felicity :
And may we as thy vot'ries true,
Thy paths, oh Masonry, pursue.

I. ODE.

By Brother J. CARTWRIGHT.

RECITATIVE.

Bless'd be the day that gave to me
The secrets of Freemasonry ;
In that my sole ambition's plac'd,
In that alone let me be grac'd ;
No greater titles let me bear,
Than what's pertaining to the square

AIR.

Tho' envious mortals vainly try,
On us to cast absurdity,
We laugh at all their spleen ;
The levell'd man, the upright heart,
Shall still adorn our glorious art,
Nor mind their vile chagrin :
The ermin'd robe, the rev'rend crozier too,
Have prov'd us noble, honest, just and true.

CHORUS.

In vain then let prejudic'd mortals declare
Their hate of us Masons, we're truly sincere ;
If for that they despise us, their folly they prove,
For a Mason's grand maxim is brotherly love ;
But yet, after all, if they'd fain be thought wise,
Let them enter the Lodge, and we'll open their eyes.

II. ODE.

Wake the lute and quiv'ring strings,
Mystic truths Urania brings ;

Friendly visitant to thee,
We owe the depths of Masonry :
Fairest of the virgin choir,
Warbling to the golden lyre ;
Welcome here thy art prevail,
Hail ! divine Urania hail !

Here in Friendship's sacred bow'r
Thy downy wing'd and smiling hour ;
Mirth invites, and social song,
Nameless mysteries among :
Crown the bowl and fill the glass,
To ev'ry virtue, ev'ry grace ;
To the Brotherhood resound
Health, and let it thrice go round.

We restore the times of old,
The blooming glorious age of gold ;
As the new creation free,
Blest with gay Euphrosyne :
We with God-like science talk,
And with fair Astrea walk ;
Innocence adorns the day,
Brighter than the smiles of May.

Pour the rosy wine again,
Wake a louder, louder strain ;
Rapid zephyrs, as ye fly,
Waft our voices to the sky ;
While we celebrate the nine,
And the wonders of the trine,
While the Angels sing above,
As we below, of peace and love.

III. ODE.

By Brother EDWARD FENNER.

With grateful hearts your voices raise,
 To sound the great Creator's praise,
 Who by his word dispell'd the night,
 And form'd the radiant beams of light:
 Who fram'd the heav'ns, the earth, the skies,
 And bid the wond'rous fabric rise,
 Who view'd his work and found it just,
 And then created man from dust
 Happy in Eden was he laid,
 Nor did he go astray,
 Till, by the serpent, Eve betray'd
 First fell and led the way

But falling from this happy plain,
 Subject to various wants and pain,
 Labour and art must now provide,
 What Eden freely once supply'd ;
 Some learn'd to till th'unwilling ground ;
 Some bid the well-strung harp to sound ;
 Each different arts pursued and taught,
 Till to perfection each was brought.
 Masons pursue the truth divine,
 We cannot go astray,
 Since three great lights conjointly shine
 To point us out the way.

Sion appears, rejoice, rejoice,
 Exult, and hear, obey the voice,
 Of mercy and enlightening grace,
 Recalling us to Eden's place ;
 With faith believe, and hope pursue,
 And mercy still for mercy shew,

Proclaim aloud with grateful theme,
 The great Redeemer's blessed name.
 The Eastern star now shews us light,
 Let us not go astray ;
 Let Faith, Hope, Charity unite,
 To cheer the gladsome way.

IV. ODE.

Long hath the curious world with prying eye,
 Tried to find out the Mason's mystery,
 But tried in vain, abortive thus their aim,
 They join with one consent to damn our fame ;
 As fancy dictates each declare their thoughts,
 And thus in various forms attack our faults ;
 The prudish matron vows 'tis strange, 'tis rude,
 The ladies from our Lodges to exclude.
 What can it mean—why sure there's something done,
 Which we should blush to see and they to own ;
 The stuttering blockhead, aiming at grimace,
 With mouth distorted, and unmeaning face,
 Exclaims with transport he has got a hint,
 And is convine'd, egad ; there's nothing in't.
 Another, wiser than the rest, conjectures,
 That though these Masons boast of private lectures,
 He, for his part, believes it all a jest,
 They only meet to drink, to sing, and jest,
 This and much more too tedious to relate,
 The talking gossips ignorantly prate ;
 While we secure, on Innocence rely,
 And all their satire, wit, and spleen defy,
 Conscious of this, we've no opprobrious ends,
 Are to the *Fair*, to *Truth*, and *Virtue*, friends ;
 And after all their wise conceits are weigh'd,
 Spite of the tales of Pritchard, Plot, and Slade,
 They ne'er can know how a *Freemason's made*.

PROLOGUES AND EPILOGUES.

I. PROLOGUE.

Spoken by Mr. GRIFFITH, at the Theatre Royal.

IF to delight and humanize the mind,
 The savage world in social ties to bind;
 To make the moral virtues all appear
 Improv'd and useful, soften'd from severe:
 If these demand the tribute of your praise,
 The teacher's honour, or the poet's lays;
 How do we view them all compris'd in Thee,
 Thrice honour'd and mysterious MASONRY!
 By Thee erected, spacious domes arise,
 And spires ascending, glittering in the skies;
 The wond'rous whole by heav'nly art is crown'd,
 And order in diversity is foud;
 Through such a length of ages, still how fair,
 How bright, how blooming do thy looks appear;
 And still shall bloom.—Time, as it glides away,
 Fears for its own, before thine shall decay;
 The use of accents from thy aid is thrown,
 Thou form'st a silent language of thy own:
 Disdain'st that records should contain thy art,
 And only liv'st within the faithful heart.—
 Behold where kings and a long shining train,
 Of garter'd heroes wait upon thy reign,
 And boast no honour but a Mason's name.
 Still in the dark let the unknowing stray;
 No matter what they judge, or what they say;
 Still may thy mystic secrets be conceal'd,
 And only to a Brother be reveal'd.

II. PROLOGUE.

As a wild rake that courts a virgin fair,
 And tries in vain her virtue to ensnare,
 Though what he calls his heav'n he may obtain,
 By putting on the matrimonial chain :
 At length enrag'd to find she still is chaste,
 Her modest frame maliciously would blast ;
 So some at our Fraternity do rail,
 Because our secrets we so well conceal,
 And curse the sentry with the flaming sword,
 That keeps eve-droppers from the Mason's word ;
 Though, rightly introduc'd, all true men may
 Obtain the secret in a lawful way,
 They'd have us counter to our honour run ;
 Do what they would blame us for when done ;
 And when they find their teasing will not do,
 Blinded with anger, height of folly show,
 By railing at the thing they do not know. }
 Not so the assembly of the Scottish kirk,
 Their wisdoms went a wiser way to work :
 When they were told that Mason's practis'd charms,
 Invok'd the de'il, and rais'd tempestuous storms,
 Two of their body prudently they sent,
 To learn what could by Masonry be meant.
 Admitted to the Lodge and treated well,
 At their return the assembly hop'd they'd tell.
 We say nea mere than this (they both reply'd)—
 Do what we've done, and ye'll be satisfy'd.

III. PROLOGUE.

As some crack'd chymist of projecting brain,
 Much for discovering, but more for gain,
 With toil, incessant labours, puffs and blows,
 In search of something nature won't disclose,

At length his crucibles and measures broke,
 His fancy'd gain evaporates in smoke.
 So some presumptuous still attempt to trace
 The guarded symbol of our ancient race ;
 Enwapp'd in venerable gloom it lies,
 And mocks all sight but of a Mason's eyes ;
 Like the fam'd stream enriching Egypt's shore,
 All feel its use—but few its source explore.
 All ages still must owe, and ev'ry land
 Their pride and safety to the Mason's hand,
 Whether for gorgeous domes renown'd afar,
 Or ramparts strong to stem the rage of war ;
 All we behold in earth or circling air,
 Proclaims the power of compasses and square.
 The heav'n-taught science, queen of arts appears,
 Eludes the rust of time, and waste of years.
 Through form and matter are her laws display'd,
 Her rule's the same by which the world was made,
 Whatever virtues grace the social name,
 Those we profess, on those we found our fame ;
 Wisely the Lodge looks down on tinsel state,
 Where only to be good, is to be great.
 Such souls by instinct to each other turn,
 Demand alliance, and in friendship burn ;
 No shallow schemes, no stratagems nor arts,
 Can break the cement that unites their hearts.
 Then let pale envy, rage, and every name,
 Of fools mistaking intamy for fame ;
 Such have all countries and all ages borne,
 And such all countries, and all ages scorn ;
 Glorious the temple of the sylvan queen,
 Pride of the world at Ephesus was seen,

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A witless wretch, the Pritchard of those days,
 Stranger to virtue and unknown to praise,
 Crooked of soul and fond of any name,
 Consign'd the noble monument to flame :
 Vain madman ! if so thinking to destroy,
 The Art which cannot but with nature die.
 Still with the Craft, still shall his name survive,
 And in our glory his disgrace shall live ;
 While his Cowans no more admittance gain,
 Than Epramites at Jordan's passage slain.

 IV. PROLOGUE.

You've seen me oft in gold and ermine drest,
 And wearing short-liv'd honours on my breast ;
 But now the honourable badge I wear,
 Gives an indelible high character ;
 And thus by our Grand Master am I sent,
 To tell you what by Masonry is meant.
 If all the social virtues of the mind,
 If an extensive love to all mankind,
 If hospitable welcome to a guest,
 And speedy charity to the distress'd,
 If due regard to liberty and laws,
 Zeal for our King and for our country's cause,
 If these are principles deserving fame,
 Let MASONS then enjoy the praise they claim :
 Nay more, though war destroys what Masons build,
 E'er to a peace inglorious we would yield,
 Our squares and trowels into swords we'll turn,
 And make our foes the wars they menace, mourn ;
 For their contempt we'll no vain boaster spare,
 Unless by chance we meet a MASON there.

V. PROLOGUE.

While other sing of wars and martial feats,
 Of bloody battles and of fam'd retreats,
 A nobler subject shall my fancy rancy raise,
 And MASONRY alone shall claim my praise :
 Hail ! Masonry thou royal art divine,
 Blameless may I approach thy sacred shrine ;
 Thy radiant beauties let me there admire,
 And warm my heart with thy celestial fire :
 Ye wilful blind, seek no your own disgrace, !
 Be sure you come not near the hallowed place,
 For fear too late your rashness you deplore,
 And terrors feel, by you unthought before.
 With joy, my faithful Brethren here I see,
 Joining their hearts in love and unity ;
 Endeav'ring still each other to excel
 In social virtues and in doing well :
 No party jars, political debate,
 Which often wrath excites, and feuds create ;
 No impious talk, no wanton jests nor brawls,
 Are ever heard within our peaceful walls ;
 Here, in harmonious concert friendly join,
 The prince, the soldier, tradesman, and divine,
 And to each other mutual help afford ;
 The honest farmer and the noble lord.
 Freedom and mirth attend the chearful bowl,
 Refresh the spirits, and enlarge the soul ;
 Refreshment we with moderation use,
 For temperance admits of no abuse ;
 Prudence we praise and fortitude commend,
 To justice always and her friends a friend :
 The scoffing tribe, the shame of Adam's race,
 Deride those myst'ries which they cannot trace ;

Profane solemnities they never saw,
For lying libels are to them a law ;
The books of Masonry they in vain explore,
And turn mysterious pages o'er and o'er ;
Hoping the great arcanum to attain,
But endless is their toil, and fruitless all their pain ;
They may as well for heat to Greenland go,
Or in the torrid regions seek for snow ;
The Royal Craft the scoffing tribe despise,
And veil their secrets from untutor'd eyes.

I. EPILOGUE.

Spoken by Mrs. THURMOND, a Mason's Wife.

With what malicious joy, e'er I knew better,
Have I been wont the Masons to bespatter ;
How greedily have I believ'd each lie
Contriv'd against that fann'd society ;
With many more complaints—'twas very hard,
Women should from their secrets be debarr'd,
When kings and statesmen to our sex reveal
Important secrets which they should conceal,
That beauteous ladies by their sparks ador'd
Could never wheedle out the Mason's word ;
And oft their favours have bestow'd in vain,
Nor could one secret for another gain :
I thought, unable to explain the matter,
Each Mason sure must be a woman hater :
With sudden fear, and dismal horror struck,
I heard my spouse was to subscribe the book.
By all our loves I beg'd he would forbear ;
Upon my knees I wept, and tore my hair.

Struck dumb at this insult, with mortification,
Still hither I flew to give vent to my passion;
But *here* each mild brother wears a *kind* face,
That I feel more inclin'd, in the Epilogue's place,
Thus coolly and fairly to argue the case.

To these you aver *we* have no right of common,
Like the crown of the French, fruit forbidden to woman,
For the *Church* you object, with (be sure) deep discerning,
That *we* fail of your meekness, your grace, and your
learning;

At the *Bar*—it perhaps may be urg'd that our clack
Would confound right with wrong, or turn white into black.
You might question *our conscience* to either fee pliant,
Or doubt *our* concern for the wrongs of a client.

In the *Senate*—when women sit *there* (you will say)
Poor ruin'd Old England may rue the sad day:
For a title the *Ser MAGNA CHARTA* may barter,
Or the great *BILL of RIGHTS* for a ribbon or garter;
But whilst Man, mighty Man, at the Bar shall preside,
Guard the fold of the *Church* or the State-rudder guide,
In security, doubtless, Religion shall smile,
And *Law* and sweet *Liberty* brighten our isle.

Yet, O ye select ones, who boast of you feeling,
Your charity, candour, and fair open dealing;
Ye Masons! come, now, for you reasons, and tell us
Why you from you Order for ever expel us?
Is it some treas'nous plot that you wickedly dive in?
No—plot would have call'd for fine *female* contriving,
Or is it for fear we should *blab* all you know?
No—you'll own we *can* keep *some few* secrets from you,
Or is it—but hold—I've a tale in my head,
(Tis a story, mayhap, you have formerly read)

How Samson was wheedled and teaz'd by his *wife*,
'Till he gave up his *secret*, his *strength*, and his *life*.

Alas! if like Delilah, thus we should court ye,
'Till our *piano* charm you out of your *forte*;
Who knows and I fairly (acknowledge my fears)
But, like her, we may bring an old house o'er our ears?
Then be warn'd, O ye fair; curiosity cease,
Let us leave them their myst'ries and secrets in peace;
And with candour confess the men most to your mind,
Whom secrecy, truth, and fidelity bind.

The fruits of their UNION our blessing shall prove,
For the heart that buds friendship must blossom with love.

SOLOMON'S TEMPLE,

AN ORATORIO.

DRAMATIS PERSONÆ.

Solomon, the Grand Master.

High Priest.

Hiram, the Workman.

Uriel, Angel of the Sun.

Sheba, Queen of the South.

Chorus of Priests and Nobles.

ACT I.

SOLOMON.

Recitative.

Conven'd we're met—chief oracle of heav'n,
To whom the sacred mysteries are given;
We're met to bid a splendid fabric rise,
Worthy the Sov'reign Ruler of the skies.

HIGH PRIEST.

And lo! where Uriel, Angel of the Sun,
Arrives to see the mighty business done.

Air.

Behold he comes upon the wings of light,
And with his sunny vestments cheers the sight.

SOLOMON'S TEMPLE,

URIEL.

Recitative.

The Lord supreme, grand master of the skies,
 Who bid creation from a chaos rise;
 The rules of architecture first engrav'd
 On Adam's heart.

Chorus of Priests and Nobles.

To heav'n's high architect, all praise,
 All gratitude be given;
 Who deign'd the human soul to raise,
 By secrets sprung from heav'n.

SOLOMON.

Recitative.

Adam, well vers'd in arts,
 Gave to his sons the plumb and line:
 By Masonry sage Tubal Cain,
 To the deep organ tun'd the strain.

Air.

And while he swell'd the melting note,
 On high the silver contords float.

HIGH PRIEST.

Recitative unaccompanied.

Upon the surface of the waves,
 (When God a mighty deluge pours)
 Noah, a chosen remnant saves,
 And lays the ark's stupendous floors.

URIEL.

Air.

Hark from on high, the Mason-word!
 ' David, my servant, shall not build

- ' A Lodge for heav'n's all sov'reign Lord,
- ' Since blood and war have stain'd his shield ;
- ' That for our deputy, his son,
- ' We have reserv'd—Prince Solomon. *Da capo.*

Chorus of Priests and Nobles.

Sound the great JEHOVAH's praise!
Who bid young Solomon the Temple raise.

SOLOMON.

Recitative.

So grand a structure shall we raise,
That men shall wonder, angels gaze!
By art divine it shall be rear'd,
Nor shall the hammer's noise be heard.

Chorus.

Sound the great JEHOVAH's praise,
Who bid King Solomon the Temple raise.

URIEL.

Recitative.

To plan the mighty dome,
Hiram, the Master-mason's come.

URIEL.

Air.

We know thee by thy apron white,
We know thee by thy trowel bright,
Well skill'd in Masonry.
We know thee by thy jewel's blaze,
Thy manly walk and air;
Instructed thou the Lodge shalt raise,
Let all for work prepare.

SOLOMON'S TEMPLE,

HIRAM.

Air.

Not like Babel's haughty building,
 Shall our greater Lodge be fram'd :
 That to hideous jargon yielding,
 Justly was a Babel nam'd :
 There Confusion all o'erbearing,
 Neither sign nor word they knew !
 We our work with order squaring,
 Each proportion shall be true.

SOLOMON.

Recitative.

Cedars, which since creation grew,
 Fall of themselves to grace the dome ;
 All Lebánon, as if she knew
 The great occason, lo, is come.

URIEL.

Air.

Behold, my Brethren of the sky,
 The work begins worthy an Angel's eye.

Chorus of Priests and Nobles.

Be present all ye heavenly host ;
 The work begins, the Lord defrays the cost.

ACT II.

MESSENGER.

Recitative.

Behold, attended by a numerous train,
 Queen of the South, fair Sheba, greets thy reign !
 In admiration of thy wisdom, she
 Comes to present the bended knee.

SOLOMON to *Hiram*.

Receive her with a fair salute,
Such as with Majesty may suit.

HIRAM.

Air.

When allegiance bids obey,
We with pleasure own its sway.

Enter SHEBA attended.

Obedient to superior greatness, see
Our sceptre hails thy mightier Majesty.

SHEBA.

Air.

Thus Phœbe, queen of shade and night
Owning the sun's superior rays;
With feebler glory, lesser light,
Attends the triumph of his blaze:
Oh, all-excelling Prince, receive
The tribute due to such a King;
Not the gift, but will, believe,
Take the heart, not what we bring.

Da capo.

SOLOMON.

Recitative.

Let measures softly sweet,
Illustrious Sheba's presence greet.

SOLOMON.

Air.

Tune the lute and string the lyre,
Equal to the fair we sing:
Who can see and not admire;
Sheba, consort for a king!

SOLOMON'S TEMPLE,

Enliv'ning wit and beauty join,
 Melting sense and graceful air;
 Here united powers combine,
 To make her brightest of the fair. *Da capo.*

SOLOMON.

Recitative.

Hiram, our brother and our friend,
 Do thou the queen with me attend.

SCENE II.

View of the Temple.

HIGH PRIEST.

Recitative.

Sacred to heav'n, behold the dome appears!
 Lo, what august solemnity it wears;
 Angels themselves have deign'd to deck the frame,
 And beauteous Sheba shall report its fame.

Air.

When the Queen of the South shall return
 To the climes which acknowledge her sway;
 Where the sun's warmer beams fiercely burn,
 The Princess with transport shall say:
 Well worthy my journey I've seen,
 A monarch both graceful and wise,
 Deserving the love of a Queen,
 And a Temple well worthy the skies. *Da capo.*

Chorus.

Open ye the gates, receive the Queen who shares
 With equal sense your happiness and cares.

